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EDUCATIONAL REVIEW

EDITED BY

NICHOLAS MURRAY BUTLER

January, 1919

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EDUCATIONAL REVIEW

JANUARY, 1919

I

THE DUTIES OF THE SOLDIER-STUDENT¹

I do not speak to you today as on former convocation days. I have before spoken to you simply as students; today I speak to you as students who are also soldiers. You are members of the Army of the United States. You are soldier-students. My first word, therefore, may fittingly be that first command—Attention.

I wish to name and interpret certain duties which it becomes you to do.

First: By common consent the first duty of the soldier is obedience. Commands have for you taken the place of academic rules, orders of wishes, penalties of excuses, punishments of pardons. The contrast between the summariness, the directness, the apparent arbitrariness of the camp, and the gentleness, the graciousness, and I beg your pardon Sir of a society gentleman is deep and wide. Obedience is to be prompt, complete, absolute. The keynote is—attention. Attention stands for the understanding and the appreciation of that to which one is to attend, and the proper doing of the duty to which attention is called. But the obedience of the soldier represents not simply the heeding of specific orders. It also stands for the mood and the spirit which should characterize the soldier. For the soldier moves in an atmosphere not of his own will, he walks in paths not of his own making, he divides the day

¹ Address to the Students Army Training Corps of Western Reserve University at the opening of the college year of 1918-19.

up into hours which are not of his own wishing. He gives up his will to another's will. He takes the oath of allegiance to a personality mightier than his own. His oath he observes in mood and spirit, and also with specific acts and obedience.

Second: The oath which the soldier takes bears us to a second duty. It is the most comprehensive of all duties. It stands for the soldier using his best endeavors for the cause which he serves. It stands for at least four things—four things which are directly connected. It stands for a healthy body. President Eliot has lately said:

“The sporadic medical inspection of school children and the medical examinations of young men drafted for the National Army have revealed in children and in young men between 21 and 31 a large percentage of serious bodily defects, which in many cases impair the capacity of the children to work efficiently in school and of the young men to serve satisfactorily in the Army or Navy. The percentage of defective bodies in both school children and young men drafted for military and naval service has surprised and mortified the American public.”

Your body is not you, as the glass which offers you is not water but without the glass there would be no water for quenching your thirst. You may be able in intellect, but if your intellect have for its vessel a body weak, either nerveless or nervous, of irregular heart, of narrow or thin lung, you will be unable to do and to serve as you otherwise might. One reason for your drill is not simply to teach the manual of arms, but also to promote your health and to increase your physical strength. You should also give whole-mindedness to your endeavor. Partial-mindedness is one of our sins. Listlessness is common and deadening. Wake up, is a command to be more often given and more often heeded. We need not simply the brain statical, but also the brain dynamic. To get whole-mindedness you should get knowledge. Ignorance, misunderstandings, misinterpretations, spring from and give you a half-mind. In itself knowledge is a good; but knowledge also bears along

with itself, if properly gained, discipline. A fact is important—that is knowledge—but the valuation of a fact, which is discipline, is more important. Another endeavor to be added to your whole-bodiedness and your whole-mindedness is whole-heartedness. Whole-heartedness is interest, it is feeling, emotion, sentiment, enthusiasm. It means the devotion of the lover, the eagerness of the crusader, the sacrifice of the priest. With this quality I want to unite what I shall call whole-soulness. By whole-soulness I mean a certain spiritual quality, a quality a bit higher than whole-heartedness. I mean the element eternal, as distinct from the element transient, the element divine as distinct from the element human, the element universal as distinct from the element individual. It is the element that lifts you to the stars as distinct from that which holds you to the earth. All these four elements are summed up in the one uniting, comprehending force which I shall call whole-selfness. You, you, whatever your origin, whatever your condition, whatever your past, whatever your power, you, whatever your lesser aim or ambition, you, your whole self, your whole self raised to its *nth* power, are to give yourself to the cause which you serve.

Third: A third duty of the soldier is to remember that he does not serve alone. He is indeed a unit, but he is a unit joined with other units. He is one of a series. He is a member of a company. His company is one of several companies that make a battalion. His battalion is one of several battalions that make a regiment. His regiment is one of several regiments that makes a corps. His corps is one of several corps that makes a division. His division is one of several divisions that make an army. Unity, cooperation, are absolutely essential. Keeping step is not simply good military manners; it is also the price paid for military effectiveness and achievement. The uniform stands for one comprehensive power as well as for likenesses in coats and caps. It was not until the allies were joined together under one highest commander that victories became normal and natural.

Fourth: A fourth duty of the soldier-student is patriotism. "Of course it is," I hear you say. "Of course it is," I reply. But I add that patriotism is not to be a narrow love for country, narrow in either understanding, or affection, or service. The soldier-student is not to say, "My country, right or wrong," rather he is to say, "My country, my country right, and I die for her; my country still if she be wrong, and I die for her to make her right." In this supreme devotion the soldier-student's duty is to know his country, her origin, her history, her ideals, her institutions, her life, her conditions, her peoples, her government, her opportunities, her limitations, her failures, her triumphs. It is also his duty to know his country's enemies, to know his country's friends, to know his country in relation to other countries and to the entire world. He can not be the best patriot who knows his own country only. Each true patriot is also to be an international patriot. Above all nations is humanity. Above all nations is man. You soldier-students, therefore, above all classes, should be the ablest American patriots and the most devoted international patriots. For you know and understand and appreciate. You, above all, ought to have that spirit which General Grant had in dealing with General Lee.

Therefore, I say to you, O soldier-students, you are to represent this quartet of duties,—the duty of obedience, the duty of giving your best self to the cause you serve, the duty of remembering that you are a part of a great whole, the duty of love for your country and for the world. As your President, I invoke for you in the performance of these duties, the blessing of Almighty God.

CHARLES F. THWING

WESTERN RESERVE UNIVERSITY

II

THE MAN MILLINER IN EDUCATION

The foundation stone of millinery is change. A hat may be large or small, high or low, broad or narrow-brimmed, straight-lined or crumpled, simple or ornate, a plain geometrical form or a flower garden or an aviary, but one characteristic is indispensable, it must be different from last year's. "In 1784 to 1786, only two years, the shapes of women's hats changed seventeen distinct times." "It would be idle to enumerate the various designs which were borne upon the heads of women at the time of the American Revolution. There were 'garden' styles with flowers; 'kitchen-garden' modes with vegetables fastened to the side curls and heaped on top; 'rural' styles had windmills which turned in the wind, a sportsman and deer, a shepherd and sheep."¹

There is a good deal of the millinery idea in education. Forgetting that what is new is commonly not true, writers and speakers remember only that the true is not new, and insist upon surprize at the expense of soundness. There are speakers who would rather see their wives in last year's hats than utter what does not astonish. Like the hero of Madame St. G  ne, they do not emulate those proud of ancestry; they prefer to be recognized themselves as ancestors. Thus a writer of the day² declares, "Ninth grade mathematics can not merely be rearranged or 'reorganized.' It must be rebuilt from the ground up." The man milliner in education always wants to tear down and rebuild. Of course I am not discussing theories. The best place may be over the wall. I am only showing that when one sheep scrambles over the rest will follow. Nor do I speak of fundamental doctrines about which men differ as in religion:

¹ Earle, *Two centuries of costume in America*, N. Y., 1903, p. 576, 574.

² Rugg, *The reconstruction of ninth grade mathematics*.

formal discipline, for instance, where Herbart was the Luther, and Catholics and Protestants are ready to suffer for their belief, and to persecute for it. I am considering the whims of methods, notions put forth for their oddity, adopted and exaggerated till they become ridiculous and are discarded, like the Grecian bend, or its counterpart in pedagogy, vertical penmanship.

"Lord Spencer made a bet with Sir Edward Chetwynd that he could set a fashion that would be adopted as a ruling mode within six months. This should be a form of dress wholly meaningless and unnecessary. Spencer called for a pair of shears, cut off the entire tails of the coat he was wearing, put on the unhemmed, unfinished garment, and went out for a stroll. He was a handsome, dashing man; and in three days several young men were seen in the streets wearing similar 'spencers.' In two weeks all London was wearing the garment; and in two months all England, men, women, and children."³

My class had the good fortune to recite to President Porter in his *Human Intellect* before he was President Porter and before the *Human Intellect* was a book—from proof-sheets. His interest was not only in his book but in seeing how its pages imprest the class. I especially remember that I got there my first explanation of women's changing fashions. When a new gown appears it seems bizarre, awkward,⁴ unattractive; but it is worn by those with whom we associate ideas of fitness and fashion, so we gradually come to adapt our notions to it and to look upon it as the proper thing. But by this time it has crept down among the multitude, and is worn in exaggerated form by shop-girls and cooks. It loses its distinctiveness and its attraction, so the leaders of fashion must devise another. "These doublets were this day short-waisted, anon long-bellied; by-and-by after great-buttoned, straight after plain-laced, or else your buttons as strange for smallness as before the bigness."⁵

³ Earle, p. 802.

⁴ Page 298. It was much elaborated in recitation.

⁵ Earle, p. 170.

This is so true that to adhere to a style of dress soon converts it into a uniform. The typical Quaker attire was a survival of the original dress of Charles II. The English footman wears what was the gentleman's costume in the time of George III, while the coachman wears that of the gentleman of George II. Buttons at the hotel wears what was the Dutch skeleton garb for boys in 1836. The cockade is a badge for servants, but as late as 1789 it was worn by the masters.⁶

Fashion may even dispense with a part of the attire. When I was a boy woman's most distinctive garment was the petticoat. Woman's rule was petticoat rule. A little girl defined stomach as something to hold the petticoat up by. While I was at school crinoline came in. I remember seeing a girl sew rattan into a white cotton skirt before wire cages were devised. A miss became more than a mile in circumference. Look at the gown Mrs. Lincoln wore at the inauguration ball.⁷

Lately the gown has become so tight that the petticoat is dispensed with. Where once her feet beneath her petticoat like little mice stole in and out, wharf rats are now in constant display, showing above from a glimpse to an exhibit. A recurrence, of course. A bull against transparent clothing was issued Oct. 16, 1800.⁸ All underwear worn with the scanty empire gowns was of slight texture, close cut, and consisted of a very few pieces.

"It was told of Madame Bonaparte that she wore no chemise."⁹ Crinoline was only the revival of a fashion devised to hide the shape of a princess.¹⁰ A woman of the time of Elizabeth as depicted by Calthrop¹¹ with her stiffly encased waist and her enormous and unyielding hoops looks as if she were standing in a hogshead. "Bell hoops

⁶ Webb, *The heritage of dress*, N. Y., 1898, p. 141, 152.

⁷ Eaton, *Portrait life of Lincoln*, Springfield, 1910, p. 15.

⁸ Webb, p. 346.

⁹ Earle, p. 786. See Ashdown, *British costume thru XIX centuries*, N. Y., p. 331.

¹⁰ Webb, p. 346.

¹¹ English costume, London, 1906, iii, 84.

were offered in 1731, fan hoops in 1758. Pocket hoops to spread out the panniers were worn on each hip in 1750. Men were not immune for the contagion, but at one time wore the skirts of their coats stiffened with wire to make them stand out well. Sheraton built what he called a conversation chair, intended solely for masculine use and to protect men's coat skirts. It was narrow, the coat-wearer sat astride and leaned his arms upon the back.¹² In the times of James I it had been found necessary to forbid ladies and gentlemen to attend masques in their distended costume because of the impossibility of finding seating accommodation when each spectator occupied the room of three.¹³

As fashion had periods of discarding the petticoat, so in pedagogy it undertook half a century ago to dispense with recess. As early as 1882 Superintendent Cole, of Albany, published¹⁴ the reasons why, after trying the no-recess plan, the city had adopted it permanently. The reasons were substantially all that afterward were developed in discussion, and Troy, Rochester, Cohoes, Saratoga Springs, Port Chester, Newport, R. I., Woburn, Mass., New Brunswick, N. J., were among the towns named that had adopted it. William H. Payne, a conservative of conservatives, said in 1885¹⁵ that it had been employed in Adrian, Mich., for fourteen years without one unfavorable criticism. The report of the special committee of the Council of Education on the subject, in 1885 stated that 56 per cent of the replies received to a questionnaire were favorable to it.¹⁶ But Dr. William T. Harris¹⁷ and others dealt it heavy blows, and in 1896 Superintendent Whitney declared that it was a plan invented and fostered for the most part for the benefit of the teacher, and should be prohibited by law.¹⁸ So recess came back.

¹² Earle, p. 407, 408, 499.

¹³ Ashdown, p. 66, 279.

¹⁴ School Bulletin, ix, 42.

¹⁵ Proceedings N. E. A., 1885, p. 414.

¹⁶ N. E. A., 1885, p. 414.

¹⁷ N. E. A. Supts., 1884, p. 59; School Bulletin, xi, 2.

¹⁸ N. E. A., 1896, p. 397.

We all remember that when manual training was first introduced the universal watchword was, Disregard the product. The attention must be upon the method, not upon the result, which must not have value. A shrewd farmer of whom a young fellow asked permission to marry his daughter, prolonged the interview to see what would become of a stick the suitor was whittling, and when only shavings resulted, refused him. In the panic of 1837 a Yankee asked a Philadelphia Quaker for work. "What will you do?" asked the Quaker. "Anything." "Come into my back yard." There was a pile of wood there and an axe. "Will you pound on that log with the back of the axe for two dollars a day?" asked the Quaker, offering double the usual wages. "And glad of the chance," was the reply. So the Quaker set him at work. At ten o'clock the Quaker came out. "How are you getting along?" "All right," the man said cheerfully. At eleven the Quaker asked him again. "O I'm getting along," the man replied. But before noon the man threw his axe down. "I can't chop wood without seeing the chips fly," he said. Yet for years pupils in manual training had to chop wood without seeing the chips fly to any purpose. Now the bedroom furniture made by the students of the Plattsburg normal school is ordered months beforehand. I don't say which is right. I point out that opinion has changed.

So fashion for a time discarded oral spelling. Somebody gave reasons. It is an unnatural exercise: the word is not ess-double-e but see; it makes one conscious; everybody knows that like a centipede's management of its legs it is fatal to wonder how a word is spelled, and so on. At first the new idea met with ridicule, but the arguments for it were stronger than the replies because its advocates had prepared them, authority carried weight, and presently the schoolmasters of the country were wagging their heads wisely and declaring, "I thought so all the time."

Then came the reaction, till now we have reached the crinoline stage. The University of the State of New York has published a list of five thousand words which every boy

and girl should be able to spell, and has sent a copy to every school building; contests are held by the schools of every town; the winners in the towns have contests by supervisory districts; the winners in these districts have contests by counties; and the champion county spellers are carried to the annual state fair at Syracuse for a state contest with prizes in gold, the entire cost for transportation and expenses being borne by the state.

As fashion discards garments so it adds them. There was the bustle. I do not know to hide whose deformity it was devised, but it prevailed, and I remember that Gail Hamilton, or some other scolder of her time, warned the men that if they were better informed they would know that the bustle was to women a hygienic necessity. I suppose her noun was an exaggeration. Women existed before the bustle and they have existed since.

Men have been as ready to yield to innovation. No article of attire seems more masculine than the muff, yet for a time it came into common use.¹⁹ One of the constant wearers among Englishmen was Charles James. Horace Walpole carried a muff and gave muffs to his friends. Even after the War of the Revolution Judge Dana, of Boston, always carried a muff in winter. "A score of fine otter skins was sent to Europe to make a muff for the Duke of Argyle, 'altho I am sensible muffs are out of high fashion in London.' " Men have even worn ear rings: the Chandos portrait of Shakespeare shows them.²⁰

Pedagogy has had similar excrescences, ambidexterity for instance. Some of my readers will remember a man who used to go around to associations demonstrating that teachers could double the production of their pupils by getting them to write with both hands simultaneously, the two lobes of the brain carrying on two processes of thought and accomplishing independent results. That

¹⁹ "This day did I first weare a muffle, being my wife's last year's muffle, and now I have bought her a new one this serves me very well."—Diary Sir Samuel Pepys, Nov. 30, 1668.

²⁰ Earle, p. 450, 455, 475.

theory did not last long in the curriculum, yet on August 26, 1918, Dr. William Brady commended it in the Brooklyn Eagle, saying, "Two-handedness would be a wonderful advance in the efficiency of the race."

Many articles of attire have been ostentatiously useless. In the reign of Henry VIII the sleeve was generally a separate article of dress, and in Stubbes's time sleeves hung down to the skirts, "trayling on the ground and cast over the shoulders like a cow's tayle." Violet-le-Duc gave cuffs which hung down fourteen inches longer than the hand, thus proving that the wearer never worked.²¹ In the time of James I sometimes three pairs of gloves were worn, one over another.²² A curious custom arose about 1794 of hat-wearing within doors: they danced wearing hats.²³ The Padnung young women put metal collars around their necks when they were young children till they numbered between twenty and thirty and the necks of the wearers are stretched out in the most grotesque and uncomfortable fashion. African belles will wear great copper rings in their limbs which get so hot in the sun that an attendant has to carry water with which occasionally to cool them down. Generally speaking, the more simple the race the greater the love of ornament. The cave-man's sketch shows a woman devoid of clothing but who wears bracelets.²⁴ So in pedagogy there are schoolrooms where the ideal is silence, as if a pall were the emblem of discipline.

The pictures of Hogarth show that in his time the dress of children was precisely that of their parents, and they looked like grown people in miniature. Little colonial girls suffered tortures in stays. In 1754 Enos Freeman, of Portland, paid £9 apiece for wigs for three little sons of seven, nine, and eleven years. At the close of the 18th century Mercier wrote of the artificiality and restraint of the French children, their great wigs, full-skirted coats,

²¹ Earle, p. 81, 93, 760.

²² Ashdown, p. 274.

²³ Earle, p. 575.

²⁴ Webb, p. 8, 114.

immense ruffles, swords on thigh, and hats in hand.²⁵ Naturally their manners were equally the formal and constrained etiquette of their elders. Locke says, "Little ones are taught to be proud of their clothes before they put them on;"²⁶ and Dorothy Hancock wrote: "I can not forgive a girl who is not pleased with dress and does not dress to please."²⁷ When did such children enjoy childhood?

But fashion changed. "The teachings of Rousseau brought about a distinctive boy's garb in France, and Marie Antoinette was one of the first to dress her son, the little dauphin, in round jacket and trousers instead of the formal knee-breeches and brocaded coat and waist-coat boys had hitherto worn."²⁸

Now the boy's knickerbockers and his sister's short skirts are recognized features of children's costume, but pedagogy, hunting for something different, hit upon the school city, a distinct reversion to the idea of miniature grown-ups. Dr. William T. Harris once stopt over in Syracuse to ask me to write an article satirizing the school city. I undertook it, but had to give it up; there wasn't enough to get hold of. It was like ridiculing a defective.

The Lancaster system was based on the same hypothesis, that children are but men of a smaller growth. Governor DeWitt Clinton said, "I recognize in Lancaster the benefactor of the human race. I consider his system as creating a new era in education, and in his message to the legislature in 1818 he recommended that a sufficient number of teachers be trained to supply all our common schools by sending intelligent young men to the Lancasterian seminaries in New York." The Lancasterian system was the official system in New York City public schools from their foundation in 1808 until 1852, constituting a virtual monopoly, supported by taxes, administered by a self-perpetuating board of trustees.²⁹

²⁵ Earle, p. 320, 345, 395.

²⁶ Essay on education.

²⁷ Earle, p. 731.

²⁸ Earle, p. 775.

²⁹ Reigart, *The Lancasterian system of instruction in the schools of New York City*, N. Y., 1916, p. 94, 95.

A writer in the American Journal of Education for 1828 says:³⁰ "Thus I observed in the infant school, *in children of about eighteen months old*, one that could scarcely stand alone, who, on a picture of a cat being placed on the stand, would, as the monitor pointed with his stick, spell c,a,t. The same with dog, cow, horse, etc., up to elephant, crocodile, rhinoceros, and other animals of which they had only seen the pictures. It soon becomes easy to make them acquainted with the natural history of these animals, and an infant learns the difference between the names of an elephant and a phaeton, and how to spell them much sooner than some persons who ride in one of their own."

Never having ridden in an elephant of my own, I am not prepared to make the comparison, but certainly the boys spoken of in the following quotation might wear grown-up clothes: "Henry Cooper and Francis Windsor, formerly scholars and monitors in School No. 1, have become teachers and are now actively engaged in that capacity: the first in Philadelphia, and the latter in Burlington, N. J., having a school of about fifty boys. It may be proper to remark that Francis Windsor is but *fifteen years old*."³¹

The Lancaster system has disappeared, but its foundation principle bobs up again in the Gary system, which acquired influence enough in New York City to become the issue in the last municipal election. The teaching here is not so much by other pupils as by non-professional employees. The committee of the Syracuse board of education reported³² a building filthy where the janitor excused his negligence on the ground that he had to spend so much time in teaching he did not have a chance to sweep out.

Fashion plays constant pranks with a lady's hair. Addison says in the Spectator of 1718: "There is not so variable a thing in nature as a Lady's head-dress; within my memory I have known it to rise and fall above thirty degrees." In the reign of Henry VI ladies wore horns,

³⁰ iii, 690. The italics are mine.

³¹ Report of British and foreign school society, 1823, p. 146.

³² School Bulletin, xi, 143.

having on each side ears so large that when they would pass thru the door of a room it was necessary to turn aside and stoop. It was judged necessary to enlarge the doors of the Chateau de Vincennes. The correct angle for the hair was 45 from perpendicular, which entailed great strain upon the hair growing from the forehead."³³ "Little thought of what we call cleanliness or even decency was present at the hairdressing of that day. Not only was the hair left untouched for a most revoltingly long time, but materials were used in the dressing of the hair and making the rolls (as Anna Green Winslow related), which were most incredible. The Boston Gazette of May, 1771, tells of a young woman driving in Boston streets who was thrown from her carriage and her high tower partly torn off. It proved to be stuffed with yarn, tow, wool, curled hair, and even hay."³⁴ Perhaps it offered a suggestion to those who have been enriching the grammar grades.

The application of millinery to pedagogy may perhaps be more definitely shown by a comparison of fashions in arithmetic and in trousers. Both were at first only rudimentary. The Scandinavian trousers reached only to mid-thigh. It was not till the reign of Henry VIII that they became distinct from the hose.³⁵ So for a long time the teaching of arithmetic was limited. "Riches don't bring happiness," was the hoodlum's warning to a little girl who had deserted him for another boy who had found a penny; to which she returned witheringly, "They don't have to, they can hire it brung." So the well-born Englishman did not need to reckon; he could hire his accounts reckoned as he hired his boots made; he no more needed to learn arithmetic than to learn shoe-making.³⁶ Sir Samuel Pepys, a graduate of Cambridge and a scholar by instinct and by habit, was thirty years old when he learned the multiplication table,³⁷ and then only because as clerk of

³³ Ashdown, p. 163, 187.

³⁴ Earle, p. 517.

³⁵ Ashdown, p. 12, 21.

³⁶ Cajori, *History of elementary mathematics*, N. Y., 1917, p. 207.

³⁷ Diary, July 4, 1662.

the navy and about the only conscientious official of the reign of Charles II, he felt that he ought not to take everything on trust. "Before the close of the 18th century the ordinary boy of England's famous public schools could not divide 1021 by 42." At Eton mathematics was not compulsory till 1851.³⁸

When trousers became universal they varied greatly in size. "The new trousers went thru many mutations of cut and shape—sometimes close fitting and called tights, sometimes baggy. Then they were funnel-shaped at the ankle only. They were pleated at the waist and side into absurd fullness, and even had tucks around the bottom. An old chronicler tells of his first dress pantaloons. 'The first pantaloons over which I wore boots were of non-elastic corduroy. It would be unjust to the tailor to say that they fitted me like my skin, for they sat a great deal closer. When I took them off my legs were like fluted pillars grooved with the cords of the pantaloons.'"³⁹

A gentleman ordering breeches in the latter part of the 18th century is said to have told his tailor, "If I can get into 'em I won't wear 'em."

So the arithmetic of the time was meagre. William B. Fowle says⁴⁰ that in his time no boy had a printed arithmetic, but every other day a sum or two was set in each manuscript. Two sums were all that were allowed in subtraction, and once when he had done the two and had been idle an hour he asked the master for another problem. "He looked at me, twitched the manuscript toward him, and said, gutturally: 'Eh: you gnarly wretch, you are never satisfied.' I had never made such a request before, nor did I ever make another afterwards." But in the time of James I trousers expanded, and by Elizabeth's time had grown so wide that farmers complained their cattles' tails were used to stuff them. Webb⁴¹ remembers hearing the

³⁸ Cajori, p. 204, 207.

³⁹ Earle, p. 767.

⁴⁰ The teacher's institute, N. Y., 1866, p. 61. See Monroe, *Development of arithmetic as a school subject*, Washington, 1917, p. 17-43.

⁴¹ p. 110.

account of a journey in Asia from a traveler who kept all his clean linen in one trouser leg and all his dirty clothes in the other. "There was a law against wearing bags stuffed in their breeches, but one man escaped by showing that all he had to distend his was a pair of sheets, two table-cloths, ten napkins, four shirts, a brush, a comb, and a nightcap."⁴²

So arithmetic grew voluminous till they embraced simple and compound interest, the direct rule of three, the inverse rule of three, loss and gain, barter, equation of payments, bills of exchange, alligation, annuities, the rules for single and double position, tare, trett, cloff, square, cube, and higher roots, continued fractions, circulating decimals, and tables of the powers of 2 up to the 144th.⁴³ Pike's arithmetic devotes 22 pages to the statement and rules for reducing "New Hampshire, Massachusetts, Rhode Island, Connecticut and Virginia currency" to "Pennsylvania, New Jersey, Delaware, and Maryland currency," to "Irish money" to "Canada and Nova Scotia currency," to "Livres Tournois," to "Spanish milled dollars." Then follow rules for reducing federal money to "New England and Virginia currency," etc. The edition of 1788 includes logarithms, trigonometry, algebra, and conic sections, with fifteen pages of such problems as "How to know when Easter falls," and "Golden numbers thru the year 1499."⁴⁴

Dr. G. Stanley Hall warns: "Problems in brokerage, surveying of land, architecture, custom-house practises, etc., are taught, just as in medieval arithmetics, moral and religious maxims and even systems as well as historical information, were inoculated in the form of 'sums.' Has modern business really any more place at that stage?"⁴⁵ Yet within a year a St. Louis teacher boasts: "In the teaching of bonds, officers were chosen by the class (8th grade) to represent the board of education, and these submitted a proposed bond issue for school purposes to the members of the class, who represented the voters of the

⁴² Ashdown, p. 245, 266, 337.

⁴³ Cajori, p. 199, 200.

⁴⁴ Walker, *Discussions in education*, N. Y., 1899, p. 216, 217.

⁴⁵ Walker, p. 228.

city. After the proposition was approved by the voters, the kind of issue, rate of interest the bonds should bear, the length of time for maturing the bonds, and the probable market value of the issue were discust. Sample bonds were brought in and examined by the class, and it was finally decided to float a serial issue that could be matured in ten years. A form was then prepared and printed, the coupons dated, and the rate of interest fixt before the bonds were offered for sale to the members of the class."⁴⁶

In a recent text I find in display type this warning, apparently wrung from the author's sad experience: "Caution. Never invest in stock which is extensively advertised or which an agent is trying hard to sell;" and at the bottom of a page: "Discuss the things governments do, how they spend their money, and how we all benefit by this expenditure."⁴⁷

I spent a morning not long ago reviewing a lot of arithmetics. I took up a two-book series by a man of deserved reputation and discovered that it claimed distinction in that the problems were adapted to various trades and employments. Thinking this must be classed among the fads, I took up another two-book series by two men of deserved reputation, and the second book was large because the problems were so minutely fitted to certain trades that only part of them could be used in any one school. It is only a short step to local arithmetics, as we have state editions of geographies; we may look for a Gloversville edition with all the problems about gloves, for an Amsterdam edition with all the problems about underwear, for a Waterville edition with all the problems about lager beer. When I was a teacher it was a joke that when a school commissioner asked a pupil how much 7 bushels of beans would cost at \$1.75 a bushel, she answered, "Please, sir, we haven't got to beans yet; we've only had corn and potatoes." Now she would reply, "Please, sir, we don't raise beans in this

⁴⁶ W. C. Reaves, *Elementary School Journal*, December, 1917, p. 265.

⁴⁷ Hunt, *Community arithmetic*, N. Y., 1916, p. 186, 256. See also *School Bulletin*, xli, 29.

section; you should give that question in Orleans county." Of all these dozen or fifteen arithmetics there was only one, a little fellow half an inch thick, that confined itself to the science and art of numbers, without a single reference to the Malthusian theory. In fact, to adopt a current phrase, Dr. Hall's medieval moralists had nothing on us. It is a bare two years⁴⁸ since I reviewed a pacifist book of problems by a distinguished mathematician, all about how much it costs to fire a cannon and how many primers it would buy for naked little Patagonians.

In this generation the mortality of man's attire depends mainly on moths; only a professional can tell how many decades are represented in the evening clothes of elderly men at a public dinner. Those of us who leave everything to our tailors except the choice of cloth would be surprised on coming across a pair of trousers fifteen years old to discover how much narrower they were made just now, and so the fashion in arithmetic is narrowing again. At a late meeting of school officers the president of the New York State teachers college proposed to teach arithmetic in the primary grade only incidentally,⁴⁹ which will give it about as much time as a Scotch highlander needs of cloth for breeks.

There arose a long contest between trousers and knee-breeches, the latter winning out in the 17th and 18th centuries, but retiring in the 19th.⁵⁰ In France *sans culottes* became a class distinction. In America a republican wore tight pantaloons, a federalist wore knee-breeches and buckled shoes. "One bride, a hundred years ago, attired in fawn-colored silk, walked by her proud husband in what was then the newest fashion—trousers; and his were made from the same piece of fawn-colored silk." In England long after trousers were common on the street knee-breeches were worn in full-dress parties. "To inforce this regulation the somewhat startling notice was placed upon the en-

⁴⁸ School Bulletin, xlii, 263, July, 1916.

⁴⁹ *Ibid.*, xlv, 32.

⁵⁰ Earle, p. 733; Webb, p. 79.

trance to an assembly-hall, 'Gentlemen will not be permitted to dance without breeches.' In 1814 the Duke of Wellington presented himself at the door of the ballroom at Almack's and his entrance was barred by an official who said, 'Your Grace can not be admitted in trousers.'"⁵¹

So arithmetic had its period of analysis. Cajori tells us⁵² that beginning with Cocker all demonstrations had been carefully omitted. The only proofs known to Dilworth were of this kind, "Multiplication and division prove each other." Toward the end of the 18th century demonstrations began to appear in the better books, but they were often placed at the bottom of the page, beneath a horizontal line. Nor were they adapted to the young mind; the presentation was too abstract. The rule of three and the chain rule "which owed its celebrity to the fact that the correct answer could be obtained without any exercise of the mind," were gradually driven from the classroom, and *Schluss rechnung*, analysis, took its place.

Reform began in the United States in 1821 with the publication of Warren Coburn's book, "the first arithmetic as distinguished from the ciphering books of the early days."⁵³ But analysis was soon overdone. "Too much time was assigned to arithmetic in schools. There was too little object teaching; either too much abstruse reasoning or no reasoning at all; too little attention to the art of rapid and accurate computation; too much attention to the technicalities of commercial arithmetic."⁵⁴ "Intellectual arithmetic" reached its summer solstice in a recitation I heard in Clyde, forty years ago. The pupils came into class without books, having memorized the problems. As a pupil was called upon he stated the next problem in turn, and gave a detailed solution, putting in all punctuation marks, thus: "18 (period). Ethel asked her father for money to buy a writing (hyphen)-pad (semicolon); he gave her a dollar (hyphen)-bill (comma), and she bought a writing (hyphen)-

⁵¹ Earle, p. 34, 769, 770.

⁵² p. 193, 197, 202.

⁵³ EDUCATIONAL REVIEW, lvi, 270.

⁵⁴ Walker, p. 219.

pad for 8 cents (comma), a lead (hyphen)-pencil for 5 cents (comma), a book (hyphen)-bag for 20 cents (comma), candy for 3 cents (comma), and a top for 7 cents (comma), and lent 5 cents to her brother Norman (semicolon); how much change did she return to her father (interrogation point)? Since Ethel paid 8 cents for the writing (hyphen)-pad (comma), 5 cents for the lead (hyphen)-pencil (comma), 20 cents for the book (hyphen)-bag (comma), 3 cents for candy (comma), 7 cents for a top (comma), and lent her brother Norman 5 cents (comma), she expended 8 cents plus 5 cents plus 20 cents plus 3 cents plus 7 cents plus 5 cents (comma), or 48 cents (comma), and had left to return to her father 100 cents minus 48 cents (comma), or 52 cents (period).” With the corrections of punctuation the class succeeded in getting thru two simple problems in half an hour.

Naturally, by this time arithmetic had become primarily a disciplinary study, and the reaction began. Walker⁵⁵ declared that a bastard arithmetic had been created which failed to perform the true function of that study.⁵⁶ The new textbooks began to teach pupils to add by adding, not by talking about it.⁵⁷

Just now reaction from analysis and discipline is to the vocational. The watchword is efficiency and the slogan is “speed up.” Tho competitive rapidity was officially condemned in Boston thirty years ago,⁵⁸ it is revived in such exercise as “Take 7, multiply by 8, add 4, add 4, extract the square root, multiply by 12, add 4, add 11, divide by 3,” etc., as rapidly as the teacher can enunciate, perhaps more rapidly, with cards; sometimes with tricks, as that 3,6,9, times 37 are 111, 222, 333, etc., so that the visitor who has followed up to 27 and hears, “Multiply by 37, add 1, divide by 10,” etc., is bewildered. It is harvest time for the smart Alecks in school, while the poor little contemplative

⁵⁵ McLellan and Dewey, *The psychology of arithmetic*, N. Y., 1985, p. 1x, 30, 77.

⁵⁶ Walker, p. 224, 230.

⁵⁷ Walsh, *Practical methods in arithmetic*, Boston, 1912.

⁵⁸ Walker, p. 236.

children are clast as defectives. Did you ever insert a problem like this among these lightning-reckoners: "Ten blackbirds were sitting on a limb; a man fired at them with a shotgun and killed three; how many were left?" and observe to how many of the class it was simply, " $10 - 7 = 3$," with no visualizing, no reflecting that the ones left would be the dead ones? Perhaps the next reaction will be toward more browsing in school and less feeding on condensed rations. If so, the fashion may endure, for it will be a matter not of millinery but of character.

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SYRACUSE, N. Y.

III

RECKLESS TENANTS¹

Were it possible to put perfect trust in appearances, these days might well be called the accident of an accident. Change runs riot, so much so that straightway many identify it with progress. Nay, for a century or more, linear progress has been so dinned in every ear that hebdomadal prophets revel in the easy luxury of contempt toward forebears, near or remote as mood may suggest. If nothing else, many inventions lend fine relish to the flattering unction that the modern man (cuckoo to the economic man) is wiser by far than his predecessors. Is not he who skims his Sunday paper under the Madza lamp incomparably beyond the poor soul who conned his horn-book by a sputtering tallow dip? How can the rubbered flier on the Lincoln Highway recapture the comfortless hazards of the pioneer rocking in a prairie schooner? Constant displacements, issues of twelfth-hour knowledge, lending occasion, sonorous phrases arrest—and satisfy. *Parbleu!* “The times are cataclysmic.” Therefore medievalism, the tradition of a tradition, must be abjured. More emphatically still, because the dead hand grips closer, the spiritual achievements of the nineteenth century must be cast to the winds. Superior, solid, comfortable, but optimistic and mawkish, they are mandarinic and tedious. Accordingly, wrenched from customary moorings in “the blissful amplitude of leisure,” this modern man is bound to find strange harbor in the wilfulness of original creation, or sail the untried sea of the “unique significance of an original manner.” If he may not voyage thus with the creative *intelligenza*, then he must find refuge in the anonymity of vocational training, lest the universe drive him crazy when

¹ The Phi Beta Kappa Address at the University of Michigan, May, 1918.

he comes too near its secret, as Emerson once said. For, in the nature of the case, a vocation works, and working emits pragmatic sanctions hourly. At all events, red-blooded facts, palpitating with the practical (whatever this may be), oust a refined but pallid culture—for recollect, pallor and refinement are inseparable. To make a long tale short, contemporary appearances whisk men helpless from Dan to Beersheba and, reduced to movie-mindedness by the panorama, they flout past insight crying, "'Tis all barren!" Better a super-marionette of efficiency and contentment therewith, than a glimpse of the Eternal in a staggering universe, prejudged musty nevertheless.

Yet, now as always, appearances are apt to be deceitful. True, man and man's relation to his dwelling-place undergo wide modification. Nevertheless, human nature remains stable, impressively stable, from generation to generation. The call of deep unto deep reverberates with insistent diapason. Ancient appositions return for judgment under guises of yesterday. For instance, whether we refer it to the period of Ezra and Nehemiah, or bring it down to the age of Judas Maccabaeus, about 165 B. C., the cxviii Psalm carries us back a long way. Recall, then, its laconic summary of the aspects of human achievement. "God is the Lord, who hath shewed us light: bind the sacrifice with cords, yea, even unto the horns of the altar." Plato's aphorism, perhaps more famous,—many are the wand-bearers, few are the mystics,—implies a similar paradox, like the familiar many are called, few chosen. Rendered in our commonplace speech all amount to this: Man aspires to immortality, culture, happiness, enjoyment, or what you will, only to find himself thwarted constantly. Irremediable necessity to earn a living lassoes him. Small wonder that, thus beset, he seeks treasure upon earth; that grown resentful of the tremendous inequality of souls and musing in cloudy expectation upon democracy, service, freedom, or nursing interchangeable parts with pathetic solicitude, he would affirm revitalized self-hood by fussy egotism. Small wonder that, the spirit be-

mused by stress or mere variety of temporary circumstance, he hugs a new creed, drawing comfort from its plangent assurance—a side-step in time saves nine.

It matters little from what angle we regard these symptoms. One thing has become indubitable. Nobody can blink the fact that a tidal movement assaults the twentieth century, making thru every creek and inlet of life. As all are aware, common sense isolates different aspects of experience, desirous to separate or oppose them. But, separation or opposition despite, identical marks of this movement manifest themselves ubiquitously. Philosophy, science, art, morality, education, politics, and religion, to name a few, betray a common tendency, so common that many take it for granted.

Philosophy abandons the problem of the ideal or real nature of the external universe. For it turns out that Truth, like war, is a business proposition, varying with my immediate interests. The sole problem pivots upon personal exigencies. Or, to be plain, there is no truth. Science amounts to a "phenomenalistic description" of sense-impressions. If it can win to any principles, they are quite devoid of metaphysical significance. In short, it achieves symbols which, however valuable as instruments of economy for thought, are in the last analysis another form of the agreed-upon lie. Art traffics not at all with

"The light that never was on sea or land,
The consecration and the Poet's dream."

It consists of lively ideas rhetorically treated—pulsating emanations of an *ego* supersensitized neurotically. Morality reveals no source of coercive obligation. Conventions are conventions—disagreeable because they inculcate forethought and caution. Mercifully their authority is limited in time, and by no means universal in society. Thus if one abstain tolerably from infraction of, say, the Decalogue, he may for the rest consult individual pleasure, preference, or even fancy in the determination of conduct. Education must be made available for all by obedience to the maxim, arouse my interest and, if you succeed, perhaps I

may study now and then as a concession. The reason, if not perfectly obvious, is at least perfectly serious, or rather grave. "The word 'horse' is just as much a matter of concrete auditory kinesthetic or visual kinesthetic imagery as the image of a particular horse is a matter of visual imagery." And the patent inference is that the chief end of education concerns the shortest of short cuts to "the soul's assertion of its right to exist as a separate entity." When it comes to politics we find that the State is a committee of respectable elderly gentlemen who play ducks and drakes with the fortunes and lives of those who can not sit round the green baize table. No government has any business to govern. The variety of group life is the sole preservative of civil society. So the State must be desiccated into townships, guilds, communes and what not—always on the assumption that this device develops democratic expansiveness. Religion consists of spontaneous variations and, being a way of seeing snakes, must be interpreted by each according to his impressions about the species observed. When the hallucinations attain a level of real significance, they may be elucidated as the "inflow of energy from unconscious sources." The mystagogue who haunts the subliminal region knows of the doctrine on the instant—he possesses a god whom (possibly which) he can use. Full of confidence and mightily encouraged by this heady partnership, he can therefore dismiss all troublesome questions of primary import as the insenate squabble between the Tweedledee and Tweedledum of inert or obese orthodoxies.

The hectic conclusion of the whole matter is that action, far from being transitory, proves the divinity of the actor *a contingentia mundi*. Pardon the natural slip! I should have said, *a contingentia omnium*, especially *Dei*.

In one respect curiously enough, this movement follows custom which it so abhors. It admits the soft impeachment of titles. Thus we hear of voluntarism, anti-intellectualism, humanism, actionism, modernism, intuitional naturalism. Let them serve to illumine or darken, to at-

tract or repel. Setting aside each subtle *alias*, the question is, What have we on the whole? In the first place and generally—Mutiny. But against what? Again generally—against anything requiring real intellectual effort, or premising an intellectual equipment that can be compassed only by the few at the price of continuous application. Briefly we are confronted by revolt against reason. Hard upon this follows protest against the authority of institutions, especially against those won by the painful self-sacrifice and toilsome insight of the ages. For the cumulative experience of the race cribs, cabins and confines the individual. Thus if names be unavoidable and a label therefore in order, the whole thing smacks of Neo-Romanticism. Accordingly, it preaches appeal to immediate impressions, reliance upon personal feelings or, better, wishes; verily, were wishes horses, who would trudge afoot? The average man is *the* man; mediocrity amounts to a natural virtue. The plebeian (no offence meant) ought to inherit the earth, and can do so if only inheritance be abolished! Given universal obscurantism for instance, and all may pose as authorities. Every contortion of the Sibyl remains, without the inspiration. For inspiration implies universality, and universality shackles free spontaneity. Whereas the popular bell-wether of the day out-Herods Herod, bleating with damnable iteration,

“ I must have liberty
Withal, as large a charter as the wind,
To blow on whom I please.”

Nothing could be better calculated to command vogue. Unconsciously it flatters the vanity of each and all by offering solutions of horrid problems while you wait. News of an assured cure always spreads like wildfire.

Being human, the movement is not without ancestry, even if it can scarcely boast length of days. Indeed the origins are apparent enough, tho complex. One evangelist of the eighteenth century was consistent enough to practise what he preached—that shiftlessness is as good as perseverance, and much else to the same effect. But a

lot of water has run beneath the bridges since Rousseau. Note, to begin with, the Industrial Revolution. It raised a new class standing foursquare, not on land, but on good hard cash. The unskilled laborer, the artizan, the peasant, the petty trader who otherwise had trod the gloomy-ground of drudgery, conquered a kingdom. Invention making man lord on earth in most unforeseen ways, new demands called for satisfaction till, ere long, luxuries became necessities and happiness, if not enjoyment, eclipsed other aims. Recent teaching amounts to a demand that every nascent fad must be satisfied on the instant without tedious industry, continuous prudence, or solid economy. Mazdas and automobiles must be forthcoming magically, apart from those antecedent efforts prescribed by all past experience. In short, Everyman ought to be emancipated from the old trammels of his mortal lot. I am as good as my neighbor, therefore I am to be guaranteed as good a life as his; and by goodness I mean happiness in the sense of material well-being. Following this superbly practical method other problems can be solved with equal ease, and with the least trouble on my part. Like similar mythologies, this one is a direct result of the temper of the civilization that bore it. However, the mythological strain has undergone no change whatsoever.

In the second place, coming now to ground midway between practise and theory, the immense extension of knowledge in every kind has made specialism more or less inevitable. Extensive training must precede adjustment to, not to say grasp upon, things physical; years of reflection must precede insight, not to say wisdom, concerning things spiritual. Unfortunately as always, there are specialists *and* specialists. Some are "dark with excessive bright;" some are "deep-versed in books, shallow in themselves;" some are gifted by nature but have sodden their brains with facts. In a word, all sorts of science have bred all sorts of professionalism. Now, like every ism, professionalism has its peculiar vices. Chiefest of them is technique for technique's sake. When technique becomes so vexatious as

to suppress individuality, protest is certain to uprise. The feelings must find outlet. And this is precisely what our prophetic "reformers" forthtell. But they forget that specialism has virtues all its own; they forget entirely the virtue of necessity. The vast issue of workmanlike mediocrity characteristic of the last fifty years by no means implies that we must jettison specific knowledge. For, after all, judgment based upon specific knowledge happens to be the basis of insight. The mischances of civil government resultant upon the *laissez-faire* dreams of revolutionary times do not compel substitution of wind-jamming and campaign buncombe for statesmanship. In short, to live interestingly does not require that we live irresponsibly. Times out of joint are not to be set right by theories out of focus. On the contrary, it is to be remembered that acute consciousness of the hazards of life has constantly awakened, not to adopt plain precautions, but rather in the mood of emotional interference with reality avid of a Fool's Paradise. For fact passes into fiction very easily.

And so in the third place, theoretical origins loom up. Following the solemn lead of Herbert Spencer who, chancing on a "translation of Kant * * * read the first few pages" and, "forthwith, rejecting his doctrine of Time and Space, read no further,"² another Englishman, even more to the modern manner born, threw the *Critique of Pure Reason* into the grate, fearing to waste valuable time over unintelligible metaphysics. Of course there are ways of dodging difficult questions other than the *sancta simplicitas* of sour neglect or the insensate immolation of crucial books. And to give the devil his due, the most mordant critics of traditional respectability in thought have what they call a revitalized respectability all their own. To make a thoro job of reason, they must at least show reason in the job. This agreed, the immediate affair was to devise escape from the awkward thrust of metaphysical criticism. The essential status of "first philosophy" has been

² *Life and Letters*, Duncan, vol. ii, p. 146.

described thus by one of the most influential exponents of the movement before us. I assure you, this is not parody, but a primary source.

"The great majority of philosophers and theologians affirm, with Kant, that the moral world is quite independent of the physical, and is subject to very different laws; hence, a man's conscience, as the basis of his moral life, must also be quite independent of our scientific knowledge of the world, and must be based rather on his religious faith. On that theory the study of the moral world belongs to practical reason, while that of nature, or of the physical world, is referred to pure or theoretical reason. The unequivocal and conscious dualism of Kant's philosophy was its greatest defect; it has caused, and still causes, incalculable mischief. First of all the 'critical Kant' had built up that splendid palace of pure reason, and convincingly proved that the three great central dogmas of metaphysics—a personal God, free will, and the immortal soul—had no place whatever in it, and that no rational proof could be found of their reality. Afterwards, however, the 'dogmatic Kant' superimposed on this true crystal palace of pure reason the glittering ideal castle in the air of practical reason, in which three imposing church-naves were designed for the accommodation of those three great mystic divinities. When they had been put out at the front door by rational knowledge, they returned by the back door under the guidance of irrational faith."

The attitude happens to be thoroly typical. I leave it to others to judge whether it should be charged to sheer ignorance or to utter incapacity, with the *caveat* that the choice lies between the two. The tortuosity of Kant may excuse many things. It can not palliate total misrepresentation of his problem. The truth is, this precious commentator found it convenient for his purpose that the Königsberg architect should have erected the wondrous monstrosity, a castle with three naves. One could ask for no better evidence that the whole heart of recent philosophy is sick, the head faint. Boundless subjectivity offers no way of escape from even mythical Kantianism.

Were there such a land of *Weissnichtwo* as the realm of pure theory, these discontents might be left to their devious devices. But the serious situation is that they have found lodgment in our educational system where they are taught as final by many who deny the possibility of Truth. On the whole it is probable that sophists—those who have the wit to cozen others—are few. But caught in a perfect cataract of half-culture as we are, the position is even graver. Pedagogues galore, nay some ministers of religion, are disseminating these doctrines with but the dimmest notion of ultimate implications. It is bad enough that evangelical preachers, pained and puzzled to distraction by the overthrow of the pleasant optimism of Design, should advertise offhand answers to the profoundest questions in terms, say, of Bergson; every thread wrought into the subtle generalities of this most elusive Parisian hardly becomes apparent on a Sunday morning's pounce from an Anglo-Saxon pulpit! It is worse that, besotted by a certain febrile moralism, and overset by consequent anxiety to dispense sugary palliatives, they should cast heedless aspersions upon the truth of any creed. But it is worst by far when, day in, day out, teachers set in authority suggest to the youth that education, morals and, indeed, the entire fabric of the spiritual life are provincial affairs capable of being adjusted overnight to the requirements of widening experience. It is indeed a strange atmosphere, whence clear perspective seems to have been dissipated. Commonplaces of classroom gossip, Fourth of July heroics, and quasi-religious gush are supposed to offset pop-overs, raised by "helpful features" upon apperception. Clean-cut thought is evicted by a lively if pathetic satisfaction drawn from verbosity, indicative of nobody knows what. Thanks to a psychology well assorted with the kindergarten, adjuncts of learning, lying around loose, take the place of the severe discipline preparatory to any learning. The background derives partly from a village culture, unconsciously philistine; partly from textbook simplicities appealing mainly to memory. The foreground reeks of geniality calculated

to flatter vain opinions. Thus habituated who cares a straw for Truth? Unfortunately the infallible count of noses favors this sort of thing. Is it not thoroly practical? For does it not smooth an obvious path to obvious jobs? Hence, as Samuel Butler suggests with blistering cynicism, a doubt is raised whether the few who are not liars ought not to become liars too. Let there be no misunderstanding. You lie when you assert that you "do some work in spots on anything and everything connected with modern life." And you reap the harvest of your deserts when, as happens often, you receive this type of request for first aid from a product of the great system.

"I would like to undertake a course of reading on the literature of the stage. * * * I don't want to be directed to Shakespeare, or the Greek dramatists, or to Bell's *British Theatre* or to any other compendium of chest-nuts that a man with any healthy interest in life would rather saw wood than read. I love the theatre and would like to extend my knowledge, if any of the live stuff is in print."

Here is the practical and to spare. As always, it causes pseudo-science to proliferate, and by a deliciously simple method. The *argumentum ad hominem* becomes, not the last, but the sole word. Thus the seriousness of serious things is brought into contempt, or worse, quite escapes notice. Hence on all hands, fundamental problems are taken for curiosities, abnormal abominations for spectacles, scarlet thrills for life, local moods for the music of the spheres. Moral scepticism stalks abroad masked behind individual wish, and intellectual emotion withers. The head can not fathom the emotions of the heart—so modernity delights to allege. It were better to remember that the head has emotions which the heart never suspects. The trouble roots in the illusion that a significant departure can be governed by personal feeling.

"It is allowance for each man's wish . . .
Not needs, not duties, not rights,
But wishes, desires, wills."

Exactly!

As a consequence, the dominant tendency of contemporary—we need not dub it modern, for it harks back to the Greek Sophists—education would seem to land young graduates on the horns of an ugly dilemma. Denied a vital source of intellectual passion by the very men whose prime duty is to furnish it, they must choose between a vagrant quest for formless social service, beginning nowhere, leading nowhither, or immediate capitulation to a job wherein a delusive materialism is disguised as efficiency. Turn the searchlight of objective examination upon an institution of higher learning, and note the caustic irony immanent in the contrast between the implications of the fine name and the actualities of the damning facts. Thus, take a College of the Arts and Sciences, so called; subtract from it people—they can not be termed students or scholars—headed for business administration, insurance, journalism, landscape design, attorneyism, pedagogy, and so forth in a long list. Then ask, What of the remainder? Now face the full significance of an authoritative reply. When the President of a great university tells us in his official report, that of 20,000 matriculants, some 700 may be accounted students, things have arrived at a pretty pass. A glorious issue indeed, of the welter of “wishes, desires, wills,” parading as a fundamental philosophy of life! And yet with reiterated flub-dub, teachers responsible above all else for provision of a vital source of intellectual passion, continue not merely to defend this monstrous fraud upon the youth, but to affirm that it constitutes education, and higher education at that. As I have suggested already, this is the grave aspect of the situation. For in effect, it is an idol of the market-place. Our sciolists crook the pregnant hinges of the knee to those survivals of the ape and tiger in human nature which instinctively lie athwart every effort after mental consecution and ethical reverence. So the lack of intellectual passion, and worse, of spiritual vigor, is everywhere. A baseless cheerfulness, a cloudy kindliness, and a more or less philistine geniality are the flaccid substitutes.

Do not suppose for a moment that institutions or individuals are to be named, pilloried, and saddled with specific blame. For as I have pointed out in another context,³ they have been caught in one of those streams of tendency that are no respecters of persons. We need not cast reflections upon them seeing that they are swept away by a large and, considering the general unconsciousness of it, an irresistible movement. Pity were more in place here than anger.

What then may we say about these Reckless Tenants of the achievements of the race in the matter of the spiritually indispensable?

Indubitably our generation is careful and troubled about many things. Does it remember the better part? Those who bind the sacrifice with cords unto the horns of the altar, the wand-bearers, and the many called (usually self-called) have proliferated shamelessly. But the mystics, the few chosen, those who know of God the Lord, "who hath shewed us the light,"—in short, insight and intelligence,—excite distrust and impatience, or meet silly abuse from sophomoric Admirable Crichtons. We run to heat far more than to light, asseverating what a noble age this is, how immensely advanced in knowledge, how incalculably blest with opportunities, how endowed with all good things beyond any other in past history. We seldom or never pause to ask, Is it wiser, has it used those added talents to purposes that put previous ages to shame? Vast fertility in new material has bred accordant self-esteem: has it brought any proportionate growth of humane control? Are wisdom and beauty and righteousness—especially wisdom—any farther along the main highway? We need call no philosopher to witness when a novelist has given the answer. "Matter that is not nourishing to brains can help to constitute nothing but the bodies which are pitched on the rubbish heap."⁴

Again the common sort of journalistic barker and popular

³ Cf. *The Life and Work of George Sylvester Morris*, p. 149 f., 208 f.

⁴ *Diana of the Crossways*, chap. i, ad fin.

lecturer, greedy of effect, have been prone to forget that the immense multiplication of inventions and instruments presupposed fresh knowledge of the conditions under which man lives. Do not be too hard upon them. For even the ascetic investigator, grimly cultivating his corner of the garden, often failed to notice that this fresh knowledge had come so swiftly as to produce a veritable fit of mental dyspepsia. Caught in the rush of detail or in the speeding-up of life, nearly all were myopic to the implications. The bare fact of scientific method, now applied to spirit no less than to matter, and quite apart from immediate theoretical or practical issues, imposed a tremendous problem. Think of it! What is it possible for us to say now of man in his relation to nature on the one hand, and to his fellow men (society) on the other? This question came with such stealth, so like a thief in the night that it was formulated crudely or solved off-hand when it had the luck to attract notice. And the answer? This world is man's final home, here and now he finds his sole true life. Combine conscious pride in the new toys of material resource with this unconscious worldliness, and you evoke current philosophy 'so-called'. In that most private holy of holies, the Will to Believe, anything like logic causes sad disturbance. As the wise Hobbes said, for all time:

"When men have once acquiesced in untrue opinions and registered them as authentic records in their minds, it is no less impossible to speak intelligently to such men as to write legibly on paper already scribbled over."

And so, willing to believe themselves practical, our contemporaries make broad their pragmatic phylacteries. Philosophy becomes a rag-bag of eventualities which even Macaulay's schoolboy should know, but can safely dispense with, seeing he will learn it all in his trade, profession, or what not. Despite the cautions of expert psychologists, parlor-magic, dignified as psychology of this, that or the other what-do-ye-call-it, and tricked in *der systematische Missbrauch einer dazu erfundenen Terminologie*, ousts the difficult disciplines based on a body of ascertained fact,

or ballasted by long historical discussion; or, when science dares show its diminished head, the myth of this-worldliness cozens it. And we learn from some Sergeant Buzfuz of the latest ism; that fifty ounces of fibrous matter within the casing of his skull conceal the key to the riddle of the universe. Heine was not far wrong: "there is an Aristophanes in heaven."

Small wonder that the average man, thus bamboozled, should deem the mere empirical existence of the individuals to be the truth; an immediate job, an eventual competency, a nice little sphere of work, the be-all of humanity. Conceit of utility, that is, workability, esteem of the half-educated, and satisfaction with petty performance of petty performances—these prove consummate ends to the exclusion of larger totality. Effusive sentimentalism, wordy enthusiasm, and pretentious feeling take the place of circumspect intellectual labor. Ignorant bumptiousness based upon alleged conscientious conviction, evicts reflection and supplies ample justification of every fad or folly. Declamation, appealing to the pathos of ideas, parades as thought. "It is all a mess of grubbing and grabbing and blunder and compromise, with no passion and no blazing faith to light a path across." And this at a crisis when men were never more in need of fundamental principles, when, as perhaps but once before, the profoundest of possible problems bars the way with a mighty question-mark. Small wonder we are able neither to command ourselves nor to obey others. The distorting medium of sects and parties has become the fountainhead of truth, and the voice of mature experience, lifted above these clamors, calls in the wilderness. Culture, discipline, good manners, in sum, universality, are the very results education voids; hence its contentless emptiness. Pedagogists study chickens when they ought to be mastering the principles of ethics; incompetents, when they ought to be beckoning bright spirits along the road to leadership. All this if you please, because "the higher states of the mind are a mere prolongation of lower and beggarly elements." Everywhere they are beset by

that stale joke of Mephistopheles—the fallacy that illustration suffices to proof. The bitter irony of it does not end here. For as if to show how little things involve big, how, in other words, the whole universe is one, this fallacy, due to the most commonplace exponents of schoolmastering, conceals a philosophy. These same gentlemen, thanks to the pressure of a village environment, may pose as Simon-pure Methodists, Baptists, or what you will; they may march in the shouting vanguard of the uplift. Indeed, they often do—as part of their job: This stamps the second-hand character of their knowledge; the Pharisee never knew himself. For their doctrine really means that the world betrays no sign of ultimacy, on the contrary it points to undisturbed growth everywhere. It bears no trace of Divine approval. As the allegation runs, “they who believe in the identity of Being have fallen into a deep sleep.” New teaching forsooth! The view happens to be as old as the *Vedas*. Nay more, this perilous stuff chimes with the last word in what some suppose to be democracy. The Voice of the People, The Rights of Man, The Enthusiasm of Humanity are at rock bottom denials of sin, of a fall, of evil. The *vox Dei* is suppresst by the *vox populi*. Nature, irreconcilable with Creation for long centuries, bothers no more. For nature has become the Creator. Jars have been substituted for evil, and we are well able to handle them from our own resources. As James has it, “we men are adding our fiats to the fiat of the Creator.” But as we are and He is not, our fiats work, His does not matter. *C’est gigantesque!* “*Fata viam invenient; tout s’arrangera, parbleu! parfait! bravo!*” So little do our pastors and callow schoolmasters understand the ingredients of the queazy concoction they palm off upon the callow youth: And the result—Phi Beta Kappa initiates not always excepted? The result is a most amazing compound of altruism and selfishness, of adaptability and purblind idiocy. On the other hand, there is an ironical compensation. The youth are equipt for success because they have never heard tell of of Everyman’s land, the common meeting-place of great

saints, great sufferers and great thinkers. In a word, they have been barred from truth.

Our venerable Society has always stood precisely for this realm of coercive ideas as the final human reality; that is, to modify the phrase of Wendell Phillips, for a certain type of independent, grave American scholarship. Not for the pseudo-knowledge accumulating odds and ends of information with a view to immediate material gain, but for imagination and sympathy, for reflection and wisdom—in brief, as our legend runs, for “Philosophy the Guide of Life.” So when I turn to you initiates into our historic company, and ask in conclusion, Have I any message for you, my way is clear. I am bound to call your attention to the insight of the *pii vates*, the prophets who, detecting the true values of existence, realized the unplumbed depths of personality and were thus able to affirm, with their Elder Brother, “The words that I speak unto you, they are the spirit, and they are the life.” These rarer spirits,—rare because they have had power hold the mirror up to human nature,—are the creators of the invaluable heritage so lightly squandered, so foolishly misprised, by the Reckless Tenants of our fretful day.

To begin with, let us make the confession that is good for the soul. Thanks to the march of untoward circumstance, the generation born after 1875 was destined to breed few, if any, first-rate minds, no first-rate seminal personalities. To save its face it has been compelled to make no end of a fuss over its researchful efforts at lilliputian thinking; to magnify the curious little quirks it is pleased to baptize problems; to miss the wood in preoccupation with the trees. The cash register, the split phase induction motor, the gas mantle, wireless, the internal combustion engine, and high speed steel stand to its credit. They have exacted their toll; thanks to them we have planted and watered our besetting sins. Admirable as servants, as masters they have suggested that we wander up and down the earth seeking what we may devour. Thus, when one comes to the things of the mind and spirit, what has this

age to offer in place of Emerson, Hawthorne, Darwin, and William Thomson, the eldest born, of Clerk Maxwell, Stevenson and Francis Thompson, the youngest born, leaders of the generation it has forgotten save for foolish flouting? The truth would seem to be that the untried—a little slight, not a little vulgar and more than a little sophisticated—was against the proven—strong, real, fundamental. And, as usual, the poverty of the this-worldly and carnal has brought endless evils in its train—the present war the greatest; the last, let us hope—if our trifling education permit us sense enough to learn the hideous lesson.

I am trying to hint that the touchstone of higher education is possession of resources within one's self, and that these can be developed only as one has been admitted to copartnership in the humane achievement of mankind. In other words, liberation is the principal thing, and liberation roots in personality—in distinction, if you please. Further, I have it in mind that if the chief consequence of higher education be not distinction, then higher education is little better than a phrase—it fails to function toward any meaningful ideal. For recollect, our common experience oscillates between two poles, between the sensuous and the spiritual, broadly speaking.

"The merely sensuous man remains in somnambulism," as Fichte said most suggestively. He lacks personal momentum to surmount the mass of adjusted stuff thrust upon him by nature, to break thru the shell of convention imposed by society. As a result he supposes that happiness ensues upon surrender to bodily satisfactions, that wisdom lies in the punctual performance of the customary. His culture bears no trace of transitive education, but is the issue of casual veerings of opinion. Thus he never reaches fundamental knowledge; he even denies it, because truth frightens him by sitting in judgment upon his favorite fictions. His natural capacities, confined to piecemeal sensibilities, are soon outstript by the organized unities of intellect. He realizes in his dim way that great saints,

great sufferers and great thinkers have "clapt wings to the solid old lumber of the universe." And by repulsion, he finds comfort in association with that inconsequential joke-smith of utilitarian prestidigitation, the minor pragmatist. Nay, in a moment of abnormal valiancy, he has been caught quoting Nietzsche. Naturally enough he can not understand that, by comparison with Hegel say, the minor pragmatist is no better than a mischievous chatterbox; that by comparison with Plato, Nietzsche is a picturesque pirate. For obviously sensuous nature makes even the most ordinary folk pirates *in posse*, while social preoccupations make them chatterboxes *in esse*. So far one swing of the pendulum of average experience. I hope against hope that it is not the sole one emphasized by your education so far.

On the other hand, we have an oscillation towards the seminal soul. This can be induced only by real spiritual travail. It demands no less than the Gethsemane pangs that precede the birth of saving personality. But in the process of this becoming, man has always found his larger life, the goal of validated humanity. I can not assume that all, or even many of you have endured the trials precedent to a solid footing on principle in science, literature, religion or philosophy. I can assume at least that you have had access to that concrete transcript of actual living, the novel as given by the mighty masters—by Scott, Balzac, Turgénieff, Thackeray, George Eliot, Meredith or Hardy. Listen then to the last. Man's nature is "neither ghastly, hateful, nor ugly; neither commonplace, unmeaning, nor tame, but * * * slighted and enduring; and withal singularly colossal and mysterious."

Yea verily—"withal singularly colossal and mysterious." Has your education led you even to suspect this totality of experience? To quote Hardy again, it is not to be found in a "place where they draw up young gam'sters' brains like rhubarb under a nine-penny pan." It requires the enfranchising play of mature mind upon eager malleability of youth, the play calculated to induce the arresting

curiosity that breeds intellectual discipline. For remember, despite the pragmatic chatterbox aforesaid, discipline is really nothing but mastery with a relish. Thus nurtured the youth is no longer blown about by every gust of natural sentimentality, clogged by placid acceptance of every social expedient. He begins to absorb both these types of bare external data, and sets out to appreciate them for himself. Surely if very slowly, he is translated into an incarnate solution of the sole problem of higher education—how to transform a sulky schoolboy or moonstruck miss into a self-possessed person. It is no miracle. Just this has happened—originate power is quietly induced to try its own resources; and true culture awakens, bearing itself somewhat paradoxically at first, no doubt. What teacher who has souls to his hire does not know the phase? Consciousness of a background of eternity issues, on the one hand, in intrepidity even arrogance of intellect; on the other hand, consciousness of the fascination of the depth of the mystery in humility of spirit, and grim determination to endure the discipline that teaches to handle the plummet. The utter futility of ease in low intellectual company becomes evident; equally evident the hard task of acquiring justifiable ease in company of the past masters.

But, some one will pipe up, "I must earn a living, and therefore must adopt a vocation." Most true, most wise Theophilus! But, would you deem it sufficient to pass your life exclusively in an endless attempt to bring series upon series of more or less heedless undergraduates up to a very elementary level in your subject, the precious elective system leaving you no chance to take them further? or to give long hours to administrative questions, mostly petty, altho demanding immediate disposition? Nay, what do you think tonight of a professor whose career, save the mark, comes to this and this alone? The moral is plain. Perhaps the most fascinating men one meets are the cultivated physician, like Weir Mitchell; the cultivated engineer, like Jenkin, whose life R. L. S. thought it worth while to write; or an intimate friend of my own, who,

tho bearing on his shoulders the whole weight of an immense steel corporation, yet knew more about Lepidoptera, especially about the habits of Lepidoptera in their natural haunts, than most professional zoologists. The tang of such men comes from their devotion to a larger, more humanising sphere than is furnished by the daily round of bread-and-butter pursuits. And it seems to me that folk like you, of vital university training, are bound by a tacit contract with society as it were, to develop a similarly spacious humanity. If your higher education has failed to bring you within touch of the mental habits productive of this outlook you have been defrauded abominably. Further, a due sense of the "singularly colossal and mysterious" in our nature happens to be an active antidote for at least one of the besetting sins of our materialized day—the tendency to reduce all things sacred and profane to a "drab uniformity of paltriness." You have dangerous scepticism here. For after all, such jejune folly comes from bad observation of life. In this respect surely, the literary graduate, and particularly the literary graduate who has achieved Phi Beta Kappa, may be expected to walk the more excellent way. But let me warn you, the road is not easy. Not easy because it demands moral no less than, possibly more than, intellectual qualities. Never forget then, great work, the work that magically lifts us to the higher level of experience, implies great labor. When a beginner, the painters' painter, Degas, spent one whole year in copying Poussin's Rape of the Sabines. But as has been pointed out, "the copy is as fine as the original." Self-revelations it was his to render abundantly when the tools were acquired. But it was thanks to this grim apprenticeship. He could never have compast them by textbook work. For textbooks are inhibitory if not reactionary. Like the movies, they make things delightfully easy but are apt to falsify perspective by giving the illusion of knowledge. For the radical immorality of the money-making cinematograph lies neither in its nudity nor its freakishness, but in its substitution of farcical melodrama or melo-

dramatic farce for truthful presentment of actual problems. Similarly, your business as educated folk is, not to memorise anecdotes, but to live out your distinctive contribution to a better world. Tepid weakness, expedient hesitation, feeble dullness form no part of the background here, abundant evidence to the contrary notwithstanding. You must inoculate yourselves with something of the constructive maturity that has ever marked lives capable of laying formative hand upon posterity. Again, I say, if society does not receive this saving salt from the university graduate, particularly from the best university graduate, where are we to look for salvation?

Let me leave you, then, with a great passage drawn from one of the two leaders among your countrymen who have been able to make American culture count as a positive factor in the development of universal humanity; let its truth ring in your ears by reason of its beauty also.

"Look to it first and only, that fashion, custom, authority, pleasure, and money are nothing to you, are not as bandages over your eyes, that you can not see; but live with the privilege of the immeasurable mind. Not too anxious to visit periodically all families and each family in your parish connection; when you meet one of these men or women be to them a divine man; be to them thought and virtue; let their timid aspirations find in you a friend; let their trampled instincts be genially tempted out in your atmosphere; let their doubts know that you have doubted, and their wonder feel that you have wondered."

Ay, this were a vocation worth while—a vocation wherein the educated man might prove his mettle to the uttermost. Because, as Emerson comments further—

"He that is admitted to the right of reason is made freeman of the whole estate. What Plato has thought, he may think; what a saint has felt, he may feel; what at any time has befallen any man, he can understand."

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IV

TEACHING TO SPEAK FRENCH IN COLLEGE

Can the high school teach its students to speak French? No one seems to maintain that it can. If not the high school, then the college. Can the college teach its students to speak French? The answer seems to the present writer to be: Certainly not without a very close adaptation of the means to the end; only if there is no hesitation as to aims, no loose coordinating of courses, no fundamental mistakes as to methods.

To avoid fundamental mistakes as to methods, the great desideratum would naturally seem to be to keep constantly in mind the psychological processes involved in the acquiring of a language. They are too often lost sight of.

Psychologically, the problem of learning to speak a language is the establishing of marginal habits of the ideomotor type. That is, to learn to speak a language, one must develop the power to make, unconsciously or with a minimum of consciousness, certain mental reactions and adjustments of the vocal organs in response to the stimulus of ideas.

The predicament of the student who, upon going to France after studying French for four years, is unable to rise to the emergency of asking for the simplest information, means only that he has not acquired the habit of setting off automatically the necessary adjustments in answer to the ideas he wants to express. His training has not taken into consideration the psychological exigencies of the case. All courses and methods that would aim to give a speaking knowledge of a language must be grounded firmly on this psychological aspect of the problem.

Now, what recommendations do the psychologists make touching the acquiring of habits such as the speaking of a language involves? An adjustment can become a habit,

they tell us, only thru a rather prolonged and unbroken series of repetitions, conscious at first, then left to function unconsciously.

"The formation of a habit," writes Professor W. C. Bagley, "is somewhat analogous to the concentration of a solution to the point of crystallization. One may add to such a solution increment after increment, but unless one final increment is added, the solution will remain in the liquid state. Similarly, in forming a habit, one may go thru with the slow and gradual process of repetition upon repetition, drill upon drill, but unless one final series of drills and repetitions is added, the plane of automatization is not reached."¹

Two further cautions are given by the same authority. "A process is automatized the more effectively, the more strenuously it is focalized in its initial stages," that is, the more strenuously it is practised consciously in its initial stages. On the other hand, Professor Bagley continues, "If one is to speak or write effectively, the form must be largely outside the focus of consciousness. Proper and effective mode of combining words must be so firmly fixt by practise that attention can be given unreservedly to the thought or content with full confidence that the form will, as it were, take care of itself. When one has mastered the use of correct speech, attention to these forms will very likely render the expression stilted and formal."²

As already stated, therefore, to learn to speak French is to acquire the power of starting automatically the necessary vocabulary and sentence structure in answer to the stimulus of ideas one wishes to express. And such power, it will be noted, can only be acquired at first by conscious and later by unconscious setting off of this vocabulary and sentence structures a very large number of times.

To learn to speak French or any other language is therefore not merely a question of what to learn but of how to

¹ W. C. Bagley: *The Educative Process*, p. 123.

² *Ibid.*, p. 119.

learn it. Thus, many a scholar is unable to speak the language on whose grammar he is an authority. He may be said to know the language, if to know all its rules of grammar and their history, its vocabulary and its derivation, is to know a language. What he has neglected is to go thru the processes necessary to develop the power to make his knowledge of the resources of the language function automatically. He has not set off his stores of knowledge a sufficient number of times to make this discharge automatic under a given stimulus. He has a static knowledge of the language as opposed to a dynamic. To speak a language is a dynamic process.

It should be clear, therefore, that, if we are to teach our students to speak French, the whole organization of our work must be towards securing for them, in the time at our disposal, the largest possible number of opportunities to set off the necessary adjustments between their knowledge of the resources of the language and the ideas they may have to express. All other types of language work may be valuable for one purpose or another, they may even be necessary for this practise in functioning the language, but, by themselves, they can never gain for the student the power to speak the language.

These other types of work include, of course, such as tend to develop the ability to understand and to translate the written language into English, the acquiring of a correct pronunciation, the ability to translate written English into written French, and the ability to understand the spoken language.

The development of the ability to translate the written language into English has been mentioned first, not because it is the one to which our colleges still seem to give the most attention, but because it must be dismissed, at the outset, as the one which, necessarily, contributes the least to develop the power to speak the language.

It is, of course, an excellent exercise. It possesses disciplinary value. It is chiefly thru this kind of exercise, provided it be properly carried out, that the study of

modern languages can, tho only to some extent, replace the study of the ancient. It is often, also, the most practical type of work in view of conditions, too large a class or a teacher too inadequately prepared. But, since it does not in any way make the student practise the all essential adjustments between given ideas and their foreign expression, it is clear that it offers but the most remote preparation toward teaching him to speak the foreign language. What it does, precisely because it calls upon the student to make adjustments between given ideas and English, is to teach him to speak better English. It is an exercise which might well be extensively practised—in the English department.

What should in a large measure replace it, in a class where the aim is to teach to speak French, is obvious on the basis of the same principle. It is the retranslation into French of the English translation of a French masterpiece, since every line thus translated into French is a line of coordinations between ideas and their foreign expression.

The other possible types of work, those that aim at securing a correct pronunciation, the ability to translate written English into written French, and the ability to understand the spoken language, do make of course directly toward the acquiring of the power to speak the language.

Some English writer has said: "It is something, and a great deal too, to be able to pronounce French correctly; it is more to be able to translate it into English; it is more to be able to translate English into French; but there is still the speaking of French, which is, as to this matter, the great, general, practical, and desired talent. Mind, however, that in the acquiring of this talent you have got full nine-tenths of the way, when you have learnt to translate, upon paper, English into French."

This statement is valuable, as it differentiates so well the different types of language study. It may be fully accepted provided it be clearly understood that without the last one-tenth mentioned, the other nine-tenths of effort

must remain abortive as far as a speaking knowledge of the language is concerned.

It is this last one-tenth of the work, thus considered, which it is the purpose of the present article to discuss further with reference to the college.

Obviously, however, it is not indifferent, in considering this last one-tenth of modern language study, to define where and how the other nine-tenths are expected to be secured. As few students who enter college without any French at all care to acquire more than a reading knowledge of the language, it is, no doubt, preferable to consider the question with reference to students who enter college after passing the Advanced French examination. Of such students, the college has a right to expect that they pronounce French fairly accurately, that they have a fair reading knowledge of the language, that they be well grounded in the essentials of the grammar and that they have a certain ability to translate written English into written French. Quantity of knowledge, however, does not settle the question of their preparation. Equally, if not more important, is the question of how this knowledge was secured, whether in such way that it is mere knowledge of data, or whether it is knowledge accompanied by the power to function these data.

The ideal examination for a student who wishes to enter college classes that are to fit him to speak French, would be one that could ascertain how many hundreds of times he has made orally how many hundreds of adjustments between ideas and their expression in French. It matters much whether he knows his irregular verbs; it matters still more whether he can make his knowledge of them function automatically in the expression of thought.

The college will teach its students to speak French the more readily, in proportion as it shall receive them already trained according to the methods essential to this particular purpose. Such well-trained students seem to be on the increase. They come in, however, with many others less well prepared and with at least as many not well pre-

pared at all or with a limited linguistic interest. Confronted with some two hundred students who have thus studied French for three years, what must the college do, first, to secure conditions that will enable it to give the students who want it an opportunity to develop the ability to speak French?

The college must begin by differentiating these two hundred students as far as practicable. The basic principle of efficiency organization is to determine first what particular product is to be turned out. Students who wish to develop an ability to speak French must be distinguished, at once, from those who merely wish to develop further their reading knowledge of the language. Classroom conditions and time possibilities are at best inadequate enough. The only hope to secure results is to organize with those results definitely in view. The entering class of advanced French students must therefore be divided into groups. Out of two hundred students, seventy-five students should usually be found adequately prepared or anxious to acquire a speaking knowledge of the language. These seventy-five students, divided into three groups, the college problem of teaching how to speak French begins. Its solution will depend wholly on how far the principle of language acquirement already discust can be made the basis of organization for the work. The student will learn to speak French at a rate in exact ratio to the number of opportunities he will be given actually to make the necessary adjustments in response to ideas he wishes to express. If learning a language reduces itself to the making of such adjustments, the number of times they must be made to become automatic, the problem of teaching how to speak a language reduces itself to the question of securing to each student the opportunity of making these adjustments the necessary number of times.

In the case of many even well-prepared students the necessary or correct adjustments may not have been made even to secure a correct pronunciation; and, ob-

viously, at this stage, many a repetition of such adjustments is still necessary to render automatic the functioning of the fundamental forms and construction of the language. This means for the college further drill in pronunciation and in grammar.

For the pronunciation, there is no doubt that a judicial use of phonetics especially of the vowel triangle, can be of great assistance. Phonetic symbols can not, of course, replace the voice of the teacher, but being scientific, they enable the teacher, in matters of pronunciation, to pass from empirical devices and explanations to accurate description of difficulties and ways of overcoming them. Would that the teacher of French had at his disposal as scientific a grouping of the great essentials of the language, with reference to the needs of the student whose aim is to speak the language! What is the essential vocabulary, what the essential constructions, the essential idioms? Language teaching remains empirical in proportion as these questions have not been answered or their answers made readily available. If it be recalled once more that vocabulary, idiom and construction will become automatic only thru a number of oral repetitions by the student, it is evidently not idle, in view of the limitations of time, to determine what vocabulary, idioms and constructions should be selected for this repetition. Are there not numberless dictionaries, grammar and idiom books? There are certainly too few that present their subject in the selective way necessary to enable the student to get easily and surely to the undubitable essentials. As he must get to a dynamic versus a static knowledge of the language, so he should have grammars and vocabularies presenting the facts dynamically. An alphabetical list of verbs that take *à* before an object-infinitive, a presentation of the subjunctive which does not differentiate the various uses of this mood on the basis of the frequency of their use, are static presentations of the subject. A list of the same verbs arranged according to their frequency of occurrence and further grouped, if possible, ac-

ording to meaning; a presentation of the subjunctive that would isolate the more from the less frequent uses and further give the ordinary substitutes for some of these constructions, would be instances of what is meant by a dynamic presentation. It means simply such a presentation as lists grammatical facts on the basis of their value with reference to the spoken use of the language.

It may be noted that the need of drill on the essentials of the language, that is, on forms more or less isolated from a content, is being emphasized. It is indeed all important. The attention to drill on isolated facts versus the hope of securing these facts incidentally while attention is fixt upon thought or content, is well brought out by Professor Bagley in his work already quoted. He bases his plea for drill on the principle already recalled that, in forming a habit, one must not only go thru with the slow and gradual process of repetition upon repetition, but that, unless one final series of drills and repetitions is added, the plane of automatization is not reached. And he continues: "The doctrine which assumes that 'form' can be acquired incidentally while attention is fixt upon thought or content, is a direct violation of the law of habit. One never becomes proficient in form without many distinct acts of attention dealing with form alone."³

But, having emphasized, as it deserves to be, the need of drill on isolated facts of grammar, there should be urged further the no less imperative need of going so much beyond this type of work that it should become secondary and finally be given up. For no matter how much it may be to the purpose, drill on isolated facts will not suffice to reach the goal: ability to speak the language. Practising scales stops short of musicianship. Practising periodic sentences stops short of oratory. Drill on isolated facts can only be the preparation for those higher adjustments between thought and expression which constitutes the actual spoken living language.

It is this higher plane of automatization of actual ex-

³ W. C. Bagley: *The Educative Process*, p. 123.

pression of thought which it is so difficult to reach, and yet it is this higher plane which must be reached if the whole work, stopping short of its last necessary stage, is not to become wholly compromised if not entirely wasted. To reach this higher plane, the same principle still holds true. Only actual adjustments between thought and expression will enable the student to attain it. Only actual practise in the expression of his own thought in the foreign language will get him to his goal.

This would seem obvious. And yet, as this obviously necessary practise can not be provided except thru a very decided organization of courses with that definite end in view, is it not often dispensed with and the need of it lost sight of? The first element of the organization that would give it the proper recognition is of course that of time. The minimum requirement of time would seem to the present writer to be, besides the first year work in college, following upon three years' work in the high school, two additional years of work with groups of not more than twenty-five students, meeting at least four times a week.

The first year college work as considered here, can not and should not be wholly given to developing directly the power to speak the language. It must at the same time fit for the literature courses offered in the college and must therefore give some attention to developing further the ability to read and translate difficult French.

In spite of this need, however, it stands to reason that, in the first year sections composed, thru the selection advocated, of those students who wish to acquire a spoken knowledge of the language, the work should be organized with this latter end in view.

Emphasis should be taken, as far as judicious, from translation from French into English to translation from English into French, as already explained, so that oral translation may be abundant, besides careful written composition, covering a review of the big fundamentals of the language. The texts to be read should be chosen so as to furnish a variety of types of work; texts for the study of

idioms, difficult texts for translation into English, easier texts from the more realistic authors for oral synopses and paraphrases, interesting texts for outside reading in larger masses, French editions being preferred since their annotations furnish further practise.

But, especially, is it essential to group these texts, no matter how difficult such grouping may be, so that they present an intelligent sequence to the student. It may be that at first the French work can be made significant to him only by choosing types of writing similar to those he is studying in his English class. Indeed such a coordination could only help him further to find his foreign language work worth while. But later a sequence can easily be found in opposing, within the field of French literature itself, typical masterpieces—only masterpieces should be chosen—from the classical, romantic, and realistic periods. There should be no question of making of this first year work a formal course in French literature, but, at the same time, no text should be given to the student without it being made clear to him why it is so given and what is its significance, the needed explanation, of course, to be given in French. The first year's work in college to lead to the eventual mastery of spoken French, should leave the student eager for more, and that eagerness for more, that interest in the subject can only be the result of work made significant in its every aspect, work that has meant growth in power and understanding.

If the first year's work—perhaps the most difficult to organize—must be to some extent in the nature of a compromise, the additional two years of a course which would develop the power to speak the language should have for their sole aim the development of that ability to make adjustments between thought and expression which alone can secure the power to speak. They should be courses in oral and written practise parallel with the literature courses the students may take at the same time.

They have necessarily but one special function: to get the student to work on the higher plane of the automatiza-

tion of actual expression of thought. Other types of work may still be advisable, the first of these two years and even the second; further drill on the fundamentals, further retranslation into French from the English translation of a French work, further summaries of pages read, but all these will remain classroom exercises to be remembered in after years merely as drill that finally led to nowhere, unless the students, thruout these two years, are given, right in the classroom, an opportunity to speak of their interests, of their studies, of the life about them, of the current news of the day. In other words, unless they be given an opportunity to express themselves precisely in the same way that the exigencies of actual conditions in the foreign country would call upon them to do. The necessity for this higher type of work should be the more welcomed that it affords to modern language instruction one of its best opportunities to become educative in the largest sense. Indeed it would be asking a great deal of college men to devote almost a fourth of their college time to the acquiring of a foreign language merely as a tool for possible future use. Pedagogical writers may well issue their warning against the doctrine of incidental learning. Form, it may be admitted, can not be acquired accidentally while attention is fixt upon thought or content. On the other hand, all psychologists agree that the impulse derived from an interesting content can not but react on the acquiring of form, especially when, as pointed out, in the matter of language, a stage must be reached "where the form must be so firmly fixt by practise that attention can be given unreservedly to the thought or content."

Reaching the higher plane of the automatization of actual expression of thought means precisely an approximation to the development of such a power that attention to content as opposed to form may become primal. By that very fact, it should mean the transformation of the oral-practise class into one of the biggest opportunities for self-expression, discussion with his fellows, and consequent growth that the student will be able to secure in college.

Here are a few titles, taken at random, from a week's contribution of a class where this kind of self-expression is encouraged:

Une École anarchiste. L'Alsace-Lorraine. le Vésuve politique. La vie de Mirabeau. L'Opinion française de notre politique mexicaine. Alexandre Dumas. fils. La Légion étrangère. Mona-Lisa. Le canal de Panama. L'Égalité française. La nouvelle législation financière aux États-Unis. L'Effet de l'alcool sur la mentalité. Théories philosophiques sur la Vérite. Comment on fait le savon. Un voyage de San Francisco à Los Angeles, Les Différences entre la constitution de la France et celle des États-Unis.

These subject were, in every case, chosen by the students themselves, who not only wrote upon them carefully in French (to be corrected and graded as to form), but who prepared themselves to give the substance of their paper orally and without notes before the class. The variety of the selections is instructive. Some are evidently based on the reading of newspapers and magazine articles; others utilize work done in other courses, covering such varied subjects as history, literature, government, chemistry, and philosophy; a few are personal reminiscences of travel and not a few make an evident attempt to utilize material that has to do with France. Indeed it might well be asked in how many courses in college can an opportunity be found for the informal presentation of thought at once so individual and of such a general interest?

It must be understood that necessarily this type of work can be wholly successful only in the last year of the course. It can not be carried out with students whose pronunciation is still fundamentally defective, nor with those who have not yet developed a certain feeling for the language, besides having made automatic the use of its fundamental constructions. But, on the other hand, if this type of work may be preceded and indeed can be developed only by efforts along the same lines, altho less ambitious, such as the retelling of stories or the reproduction of short news items, it may readily be seen what an interesting labora-

tory in the expression of thought the modern language class can and should become almost thruout the college course.⁵

A further admission must be made at once. In following the invitation to express himself in the foreign language even tho he be cautioned to proceed carefully, the student will make mistakes. They will be mostly such, however, as he could scarcely obviate by himself. They are the finer distinctions of vocabulary and idiom which he must get in large measure from the teacher—a teacher, it goes without saying, who is well enough acquainted with both languages to have them readily available. Such mistakes are not only unavoidable, but it may even be said that the only chance the student has of making further progress is precisely to make such mistakes that they may be corrected and his attention thereby called to the correct form. As Professor Bagley puts it: "To say that a student should not be made conscious of an incorrect form is to repudiate one of the basal principles of growth and development. It is hardly too much to say that every man who succeeds climbs to success on the carcasses of his dead mistakes. Our only struggle should be not to avoid falling but to fall forward."⁵ To fall forward into the vigilant arms of the teacher and of the corrector is the only way the student can reach to an appreciation and knowledge of the more delicate differences of vocabulary and idiom, it being understood, of course, that the student is made to repeat and note carefully the corrected forms.

It may have been noticed that a good proportion of the subjects listed above were on topics related to French life and problems. French civilization and its similarities and contrasts with American civilization are so evidently the natural content for the college course now discusst

⁴ Cf. further: L. J. A. Mercier. "La Salle française comme moyen d'enseignement." Bulletin de la Maison française de l'Université Columbia, 1919.

 ⁵ *The Educative Process*, p. 126.

that it might well be asked why it has not already been emphasized. The reason is that even such a natural content should, in the mind of the present writer, remain subordinate to the more fundamental purpose of leading the student to express himself, irrespective of content.

Self-expression in the foreign language on the part of the student, it should be remembered, is at once the goal to be reached and the only way to reach it. Hence the obvious advantage of not throwing away the individual interests of the student, in an attempt to make him adopt, more or less artificially, an interest in things touching the foreign country. The sense of power over the language is felt most completely by the student when he can say to himself: "I had something I wanted to express and I have expressed it." This sense of victorious self-expression must remain the biggest asset in the development of the power to speak the foreign language.

But, on the other hand, it should not be difficult for the teacher eventually to develop in his students a genuine interest in the foreign country whose language they are learning, especially if he takes care to do so on the broad basis, the only one, incidentally, worthy of a college class, of a comparative study of the civilizations of representative modern nations. A chauvinistic presentation by the teacher of the French or German institutions or customs must eventually defeat its own purpose, as intelligent college students will not be slow in making the necessary discount from its exaggerations. There may be some oft-repeated misunderstandings about the foreign country that must be eradicated with special care, but even these will best be taken care of by a dispassionate presentation and discussion with the students of the fundamental facts in the historic formation and local conditions of the foreign people. This dispassionate study of a foreign civilization, it may be added, is not only the shortest way to make the student look sympathetically upon points of view which may be radically different from his own; it is also an invaluable means of raising the modern language work to

the dignity of a contributor to the student's general education thru the practise of impartial criticism.

This work can be easily organized on the basis of a book—they are unfortunately too few—dealing with French life. Often, indeed, to base it on a study by a French writer of life and conditions in the United States gives even better results, as the writer's point of view furnishes an insight into the French character and outlook and his criticisms more readily arouse expressions of opinion on the part of the students. Studies of this kind will naturally lead to further reading on special topics. French education, administration, politics, history of institutions, essays, criticisms and novels by representative present-day writers. Finally, these topics, having become natural interests of the student, will be readily chosen by him for self-expression before the class, and thus the two types of work will come to blend in that vital way which means genuine interest and growth. The study of civilization is the type of work, to which the teacher will naturally be called upon to contribute the most. He must comment and explain, suggest topics, outline readings. He should at all times, however, take care to discuss rather than to lecture.

For the success of a class depends largely not on how long but on how short a time the teacher keeps the floor. To hear French spoken trains the ear and the student should hear some—a great deal in the first years of the course—but it does not teach to speak the language. It must be recalled again that the student can learn to speak only by speaking. A certain number of coordinations between thought and expression must be made for the expression to become automatic; and this certain number the student must make for himself, not the teacher for the student. This holds at every stage of the work. "*Je lui le donne*," says the student. "*Je le lui donne*," corrects the teacher. And he thereby robs the student of one chance to make the coordination which he must make many times before he is able to function this expression automatically. What the teacher should do, of course, is to

stop at the last correct word the student has uttered, and then lead him to correct his mistake himself. This done, the teacher may of course repeat the corrected sentence and have the student imitate him as often as time allows.

In the later stages of the work, the teacher must necessarily do the correcting as the correct idiom is often beyond the student. Yet, even then the teacher should be careful not to obtrude where his help is not essential. Indeed, the ideal recitation, the recitation that would be proof that the goal had been reached, that the students had learnt to express themselves in French, would be one where the teacher would say little more than the chairman of a literary society. For the test of the modern language course that would teach a speaking knowledge of the language must be that its last recitations equate with actual life conditions. The modern language class will have reached its goal of learning to speak the language when it shall have become a Forum.⁶

Coming back, then, to the question: Can the college teach its students to speak French? the answer seems to be: It can, as far as it is able to give its students an opportunity to express themselves in French. If it can provide them with three years' carefully planned work in this self-expression, it can prepare them to express what they may have to say in an article or an address in the foreign language and to deliver this address in a manner agreeable to a foreign audience. It can prepare them further to take part in a conversation or a free and general discussion within certain limits of vocabulary. But especially, it can develop in them that confidence which comes and comes only from the sense of past successes in the expression of thought in the foreign language, that sense of power due to the establishing of the necessary habits of coordinating ideas with their foreign symbols.

In other words, if the college, owing to its limitations of time, can not perhaps go the whole way, it can at least,

⁶ At Harvard this type of work has reached its further logical development through the foundation of an annual debate in French.

and that is all that can be expected of it, go far on the right way. The student will then have only to seek further opportunities to continue on the same road, such an opportunity for instance as a short foreign sojourn would provide. Thru approximating the conditions of actual life, the college will have prepared the student to meet them confidently and to make the most of the experience.

The college, however, can not do this without a very definite conception of the exigencies of the problem on the part of all concerned. University authorities must be willing to allow the departments the necessary units of organization for the work. Departmental authorities must carefully organize and coordinate the work of those units.

The question is often asked: Is modern language teaching a failure? It may be argued that modern language teaching that stops short of developing the power to speak the language is not necessarily a failure. The French scholar who does not speak the language has evidently a higher development than the unread native who does.

But if the power to speak the language is taken as the test whether modern language teaching is or is not a failure, if, for instance, it is the duty of the college to prepare teachers who know how to speak the language, that modern language teaching in the high schools and colleges thruout the country may be worthy of the name, then it behooves the college to see to it that the psychological exigencies of the case are fully taken into consideration.

Modern language teaching, thus understood, must remain a failure in proportion as it does not secure for the student the maximum of opportunities possible for that self-expression in the foreign language which alone can establish those ideo-motor habits which are the psychological equivalent of knowing how to speak.

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V

AMERICAN INDUSTRIAL ART AND THE SCHOOLS

Shooting beside the mark is a favorite pastime among teachers of the industrial arts. But they are not hopeless. Their heritage, as any who run may read, is a thoroly American go-as-you-please teaching method, which shows the apt and inept pupil how to make brush marks on paper, to draw up designs perhaps for a metal desk set, or lamp, but never straying far from the now classic type of art teaching known as representation. One is told that there are sane fundamental truths at the bottom of such teaching, but they must lie very deep, for one discovers them only in the rare student who, as all can see, is bound to be an artist anyhow. Yet, barring a small number of efforts along other lines, the teaching seems to make ill-concealed efforts to inculcate in each uncomprehending child that divine afflatus which is among the things that are born, not made. In unaccustomed contest with ingenious instruments and media, unwilling hands naturally disposed to wield hammers and to wipe lead joints, are driven to aimless drawing, paper work that carries nothing to an end, designs for which neither material nor methods of execution are visualized.

A slightly different approach would make the same motives and materials take useful form. This different approach involves and is based upon the principle that industrial art teaching, or in fact, any teaching of drawing, is without value unless first all designing is done in terms of more or less well-defined materials and unless, in the second place, designs are actually carried to execution. To be sure it will not be possible to execute all designs, but a sufficient number need to be in the works at all times to assure a proper impression of material execution and appearance as related to the drawing on paper.

Now there are two parts to this problem and in both the wrong focus has been favored. As I have tried to indi-

cate, the teaching of drawing in any but a painting or like school is bootless unless there is a visualized execution for the drawing or its equivalent meanwhile within reach. This applies to all general teaching of drawing in the schools. It is in the schools that the future artists have an opportunity to find themselves, why bend all hands in the same direction when some favor brushes, others wrenches and others mallet and chisel? Give the drawing an objective and make the execution of an occasional objective a requisite part of the instruction.

The solution is the same whether it be stone carving or millinery so far as courses in drawing, or representation, are concerned. When the value of the objective in such instruction is borne in mind, the doubtful amount of discipline or improvement to be found in the teaching of drawing as apart from the objective execution becomes negligible. This then is one phase, the broader and more difficult phase, of the problem.

The other has to do with institutions teaching industrial arts, actually setting out to prepare designers and craftsmen for the world of art in trade. These are two kinds: those that aim to prepare manual craftsmen according to the old definition of the term and those that prepare designers for the factories.

How many schools there are in each of these groups it would be hard to say; perhaps fifteen all told for both groups. It is safe to say that while possibly half of these are working to the point the remainder achieve little more than the mediocrity resulting from misguided teaching and inadequate equipment. No doubt there are some thirty or forty other schools masquerading under high sounding names, but of these the less said the better. In fact, so little is the actual total accomplishment of the industrial art schools of America that one commonly hears it said that there are no such schools.

The small schools that encourage manual craftsmen are like dim lights in a great void. Yet their effect is occasionally seen. They help to provide that flavor of real

design and manual execution, not working on a quantity basis, without which our national art can never gain tone. Yet these schools or their products can never be sufficiently numerous to become the final arbiters of quantity production, altho they can—and let us hope soon—set a standard which will be a saving grace and a salutary model for the factory.

Then there is the designer, a trained individual who should have a sound understanding of craftsman execution gained by actual contact, but whose real work is in the broader field of production in which great machines accomplish a rapid turn over of raw materials. It is for this type of artist that we especially need schools, for his mistakes are immediately manifolded and sent to the corners of the earth! It is in teaching these men especially that the industrial art schools have had the wrong focus. They have not inexorably carried the job to the end in the actual materials, and, whenever they have, they seem too readily to have lost the finer element of the pure design itself.

It is here that the real trouble lies. It has to do with the machine and its abuse. I have repeatedly hammered on this one point: the machine can not do wrong for it has no mind of its own; if a poor design results from machine processes it can not be the fault of this mere tool. If pine goes in at one end oak will not come out at the other. The machine is registered before it goes to work, or else it is guided thruout its processes; in any case it responds to levers, and there's the end of its thinking. It is the most thoroly useful thing in the whole field of industrial arts but it has been misused. If the machine is given a poor design to work on it provides a poor finished product, responding as does a piano only to the keys that are struck, achieving harmonies only when called upon to do so.

This is the great unplowed field for the industrial art schools, to train designers to know what machines can and can not do, to design according to highest standards for production on a quantity basis. Duplicate good designs

as often as you like—they need cost no more, they need take no longer to execute—and the result to all concerned is bound to be a benefit, for a good design is a silent teacher; a poor design an insidious corrupter. The schools must train designers who know machines and how they are put together, materials and how they act when worked, and who are able to dispose these limitations to the advantage of fine design on paper.

A new era is dawning in the industrial arts field; war brought the opportunity. The war forced us to choose between aping Europe again now that the job over there is finished, or standing upon our own ability in the broad field of high class industrial art production and furnishing Europe from here. The schools must get to work in this serious business. The general schools must make their work in drawing useful; the schools for manual craftsmen must be busier and harder at work than ever; the schools for teaching designers have the greatest task for they must assure for us fine design for production on a large scale. And for this great work, which must be got under way immediately, our present schools are hopelessly insufficient in number and individually inadequate to the task. We have not a half dozen; we need a hundred even now. Where are the great men who can see America's opportunities? Where are the educators that can lead and mould public opinion? Where are the long-headed manufacturers who have failed to regard schools as an asset yet who cry for designers now that Europe has called them back to defend the schools that trained them? Are there no giants among us who will assure the future of America in this field by acting at once? Let us have schools of industrial art, always more schools, and give them to us now!

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VI

EDUCATION AFTER THE WAR¹

The name of Lord Melbourne is not to be found in any of the histories of philosophy, but he was a good deal of a philosopher none the less. It was Lord Melbourne who said that it is tiresome to discuss education, tiresome to educate, and tiresome to be educated. Even one whose enthusiasm is not dampened after nearly forty years spent in the work of teaching and its oversight may smile in appreciative understanding of Lord Melbourne's cynicism. Whether to discuss education be tiresome or not, it is something which must just now be done, and something for which fatigue, if anticipated, must be endured.

Any one of imitative instincts and some acquaintance with letters might well hesitate at the rich choice of models offered him for procedure in discussing many aspects of the education of today. He might, for example, undertake to impale some present-day schoolroom theories and practises on a spear made in the shape of one of Dr. Johnson's crushing retorts; or he might attempt the wit and sarcasm of Dean Swift, or the self-satisfied and highly amusing, if painfully inconsequent, argumentation of Mr. Bernard Shaw. Then there is the vehement and intolerant endlessness of Mr. H. G. Wells, whose zeal for the lengthy discussion of education appears to be in inverse ratio to his acquaintance with some features of it. Aristophanes, provided that his name, date and place in literature have not wholly escaped attention, might suggest a yet different and most satisfactory method of presenting to an amused and interested world the foibles and follies of much that wears education's mask. Such a treatment as that, how-

¹ An address delivered before the Association of Colleges and Preparatory Schools of the Middle States and Maryland at Princeton, N. J., November 29, 1918.

ever, would call for a high type of genius and literary skill. No modern Aristophanes has as yet revealed himself.

The war has distinctly helped us. It has killed other things than human beings, and it has burnt up other things than towns, libraries and churches. It has laid to rest some rather widespread illusions, and it has burnt up many sources and causes of intellectual, moral and social waste. It has shortened by many years, perhaps by a generation, the path of progress to clearer, sounder and more constructive thinking as to education, its processes, and its aims, than that which has occupied the center of the stage for some dozen years past. We have been living in an era of reaction that has masqueraded as progress, and we have been witnessing energetic acts of destruction whose agents sang the songs and spoke the language of those who build. Chatter about education has been so prevalent that one has often had to wonder whether interest in real education and capacity for clear thinking concerning it had not entirely surrendered the field to the poisonous fumes of an irritant gas.

Part of what we have been living thru and putting up with as best we could, has been due to a false psychology and part to a crude economics. The moral and spiritual values have been ground between the upper and nether millstones of a psychology without a soul and an economics with no vision beyond material gain. Most of the old and exploded fallacies of by-gone centuries have been solemnly paraded before us in the trappings of new and highly important discoveries. We have been asked to doff our hats in salute to illusions of one sort or another that the world of intelligence found good reason to class as such long ago. Discipline was solemnly pronounced to be not only unnecessary, but impossible, altho a hundred little disciplines are right enough. A general education or training—which goes back to the time when Socrates pointed out to Hippocrates the distinction between ἐπὶ Παιδείᾳ and ἐπὶ Τέχνῃ—has been shouldered aside, not because

it has not been justified by centuries of experience but because it is not deemed sufficiently materialistic or gain-producing to be recognized as part of an educational theory that is strictly up to date. According to this newest philosophy, no such admirable virtue as thrift, for example, could be taught, but only the saving of ten-cent pieces or of dollar bills, or possibly of Liberty Bonds, as separate arts or vocations! Industry, honesty, loyalty, charity and truthfulness have been ingenuously referred to as vague notions or catch-words that are very apt to delude the unwary—the unwary being probably the unselfish. A sense of humor or a flash of common sense, had either been present, might have saved us from being obliged to listen to all this and to contemplate the ideal world as made up of highly competent apple-polishers and pencil-sharpeners early trained to their engrossing tasks, and vocationally guided to be loyal and charitable to themselves alone.

What a sense of humor or a flash of common sense did not intervene to accomplish, the war has done. At a critical moment for the history of education in the United States the German people found occasion to reveal themselves to an astonished world as the apostles and representatives of just this type of philosophy of education and of life. Psychology without a soul has been a favorite German industry for a long time, and organization for material gain has been the ruling thought of the German people for quite thirty years. On this form of psychology and on this form of economics as a foundation the Germans erected their superstructure of military autocracy, of insolent aggression, and of lust for world domination. With these they instantly challenged the rest of the world to combat for its mastery. For months, even for years, the issue hung uncertainly in the balance; but at last the nations that had not surrendered their souls, the nations that had not cast aside their moral and spiritual ideals to bow down before the idol of material gain, the nations that had not put efficiency above freedom, brought down

this proud and boasting Teutonic structure in the dust. Nothing in history that aimed so high has ever fallen so low, and the effect upon the world's education ought to be, must be, instant and overwhelming. We ought now to be spared, at least for a time, the vexing spectacle of men in places of authority in education and in letters who spend their time standing in front of the convex mirror of egotism thinking that what they see reflected in it is a real world and their own exact relation to it.

The war has taught the lesson that the proper place of efficiency is as the servant of a moral ideal, and that efficiency apart from a moral ideal is an evil and a wicked instrument which in the end can accomplish only disaster. Belgium and Serbia, measured by Teutonic standards, were inefficient; France was not only inefficient but decadent; Great Britain was not only inefficient but on the point of disruption; and America was not only inefficient but hopelessly given over to pleasure and to gain. True it is that no one of these nations had kept its ideals as clear and as sharply defined as it should have done; but the ideals were there none the less. Long experience of freedom had made safe and well-protected resting places for those aims and purposes and convictions which have always shaped, and will always shape, the upward movement of men. Therefore, it was that when the attack was made these ideals sprang from their hiding-places and took command of the apparently unorganized and inefficient nations. Meanwhile, organized efficiency, immoral and brutal, was hammering at their doors. The free nations held the enemy until their ideals could call their own efficiency and power of organization into play as servants, and when that had been accomplished the end was in sight. That end has now come with a suddenness and a completeness that no one would have dared foretell.

When we turn from the war to its lessons for education, we not only miss the point entirely but we make a criminal blunder if we infer that the war teaches us to imitate

Germany in any particular. On the contrary, the war teaches us to avoid Germany and to cling to those principles and purposes that have made France and Great Britain and the United States. Our American common sense had protected us from many of the ill-effects that would have followed the more general adoption of the philosophy of education which was being urged upon us, and which had found many votaries wherever teachers are trained or discuss their training. It is time now to consider how we can best move forward to the reestablishment of truer values and sounder processes in American education.

The first step is to ask again, and in terms of present-day experience, what may be the meaning of education, and what knowledge is of most worth. If we would hearken to those who have just now been urgently asking to guide us, we should have to say that education is apparently the art of conducting the human mind from an infantile void to an adolescent vacuum, due emphasis being laid upon self-interest while the transition is going on. Perhaps, however, we should do better to insist that education is a process of body-building, spirit-building and institution-building, in which process skilful and well-interpreted use is made of the recorded experience of the human race, of the capacities, tastes and ambitions of the individual, and of the problems and circumstances of the world in which he at the moment lives. The purpose of this body-building, spirit-building and institution-building is not simply to strengthen and perpetuate what others have found to be useful and good, but rather by building upon that to carry both the individual and the race farther forward in their progress toward fuller self-expression and more complete self-realization. To attempt to turn education into a merely mechanical process, with a purely gainful end, is nothing short of treason to the highest, most uplifting, and most enduring human interests.

So soon as we fix clearly in our own minds the meaning of education, and not until then, we are in position to answer the question as to what knowledge is of most worth. We

can then see that that knowledge is of most worth which best furnishes and disciplines the human spirit, which best nourishes and strengthens the human body, and which best contributes to an understanding and improvement of human institutions. Given these standards, the process of applying them becomes one of good judgment and practical sagacity.

Regarding man in his capacity as a self-directing individual, there are three fundamental aspects of civilization that have continuing and permanent significance. To each of these three aspects massive contributions were made by the ancient Greeks, who were the first to distinguish and to recognize them, as well as to give them their names, and massive contributions have been made by all that vast human experience which lies between the time of the Greeks and our own time. These fundamental aspects are Ethics, the doctrine of conduct and service; Economics, the doctrine of gainful occupation; and Politics, the doctrine of reconciliation between the two and of living together in harmony and helpfulness.

These are the three subjects which must lie at the heart of an effective education which has learned the lessons of the war. To these all other forms of instruction are either introductory and ancillary, or complementary and interpretative. Literature, history, art and philosophy will continue to preside over them all, and to offer the largest and most inviting opportunity for the rarest and best furnished spirits unforgetably to serve their kind. One Shakspeare, one Gibbon, one Michael Angelo, one Aristotle, are worth a thousand years of human waiting and human travail.

The doctrine of conduct and service will include the study of both personal and social ideals, as well as the discipline and the precepts that will promote their accomplishment. The doctrine of conduct can not be one of selfishness, of greed or of exploitation if it be constantly combined with the doctrine of service. Those very qualities and characteristics which we have lately been told can not be inculcated, such as loyalty, charity, truthfulness,

ness, are to be unceasingly enjoined, taught and exemplified. The individual is to be made more self-regarding only that he may have more to give in service. His individual personality is to be kept before him as something very precious, but as something not complete until it is enriched by his relationships and interdependences with others.

The doctrine of gainful occupation will include both the means and the end of activity for self-support and self-dependence. It will, when a stage of adequate maturity is reached, add to the general knowledge and general discipline of the individual that special knowledge and special discipline which will enable him to relate himself to the productive activity of the world at some specific and useful point in some definite and useful way; but the steps toward the achievement of this aim will be constantly interpreted in the light of a far higher purpose than that of mere gain or accumulation. The close relationship between the doctrine of conduct and service and the doctrine of gainful occupation, will be steadily emphasized and illustrated.

The doctrine of reconciliation between Ethics and Economics will include the study of how men have attempted to find ways and means of living together in harmony and helpfulness, how far they have succeeded, in what respects and to what extent they have failed, and how they may carry forward the great experiment of their own time to still more fortunate results by making Ethics, Economics and Politics not three distinct and mutually exclusive or contradictory disciplines, but rather three aspects of one and the same discipline, which is that of human life, its highest achievement and its ripest fruit. The study of education from this view-point will put behind it the German-made psychology without a soul, and the German-made economics with nothing higher than gain as its end.

The care and protection of the public health will hereafter assume new importance. Preventive medicine, which has

made great strides in recent years, is only at the beginning of its history. The physician and the nurse will shortly be looked upon as educational factors quite as important as the teacher himself. Care for the public health will not content itself with the mere inspection of children and youth in school and college, or with the care and cure of definite disease. It will establish a relationship between home conditions, school conditions, and work conditions. It will have helpful advice to give, both general and specific, as to diet and exercise, and it will insist that neither at home, in school nor at work shall children and adolescent youth be subjected to conditions that impair their bodies as well as starve their souls.

There will be much more attention paid to the determination of individual differences of taste and capacity, and to making provision for them. This is a point at which a sound psychology can render greatly increased service to educational practise. The object of this determination is to prevent waste of effort, the loss of opportunity and the blunting of talent by trying to sharpen it upon the wrong whetstone. The different tastes and capacities of children often reveal themselves with great plainness thru their different reactions to one and the same study or occupation. A danger to guard against is lest waste be not diminished but increased thru trying to determine definitely upon these individual differences too soon, and before the youth has been brought in contact with some forms of intellectual interest and employment which might well touch unsuspected springs hidden in his nature.

Despite the vast expenditure of the past fifty years for equipment and teaching in the natural sciences, the people at large, including those secondary school and college graduates who have studied one or more natural sciences for a longer or shorter time, are in practical ignorance of them. We have succeeded in training some eminent chemists, physicists and biologists, but we have not made chemistry, physics and biology part of the mental furniture of persons who are called educated, largely because we have

insisted upon going the wrong way about it. The popular American textbooks in chemistry and in physics are almost without exception examples of how those subjects should not be taught, while the popular textbooks in biological subjects are only a little better. The best textbooks in geology and astronomy are more wisely made. The teachers of all these sciences have almost uniformly proceeded as if every student who came under their influence was to become a specialist in their particular science. They have mistaken the training of scientists for the teaching of science. They have insisted upon confounding the logical with the psychological order in the presentation of new material to the youthful mind, and they have assumed that in order to gain a knowledge of one of these sciences the individual must travel over again the road taken by preceding generations but in somewhat symbolic and highly concentrated form. If these sciences are ever really to form part of the mental furniture of our people, they must be taught not thru compelling every student to follow painfully their experimental processes and determinations, but thru demonstrating and interpreting established facts, thru bringing the students to realize why they are true and how they were proved, thru associating great discoveries and advances with the names and personalities of those who have made them, and thru putting emphasis upon the human interest, the human relationship of that theoretical and practical knowledge which is included in the term natural science. The academic teachers of these subjects are, however, usually so wedded to their idols that there does not appear to be much likelihood of a quick reform and the establishment of better methods of teaching. These must wait upon a more general appreciation of the difference between the method of discovery and the method of exposition. For admirable and persuasive examples of the method of exposition one need look no further than Professor Huxley's lecture to the workmen of Norwich on a piece of chalk or Professor Tyn-

dall's lecture on magnetism to the teachers of the primary schools of London.

Substantially the same thing may be said about instruction in foreign language. Greek and Latin have been in large degree asphyxiated by wholly wrong-headed methods of teaching, and French and German are a sad spectacle to look upon. Intelligent youths who have spent three, four and five years on the study of one or both of these languages, can neither speak them easily nor understand them readily nor write them correctly. Here, too, as in the case of the natural sciences, the reason is to be found in wrong methods of teaching. It is a sorry commentary as to what is going on in our secondary schools and colleges in this respect to learn on the best authority that there are now in France at least 200,000 American young men who, after six months of military activity in France and three or four hours of instruction a week in the French language, can carry on a comfortable conversation under ordinary conditions and circumstances with the mastery of a vocabulary of at least a thousand words. On the other hand, many an American college graduate who has studied French for years is as awkward and as nonplussed in a Paris drawingroom as he would be in the driver's seat of an airplane. There will hereafter be marked impatience with the notion that one may spend an indefinite amount of time upon a foreign language without hoping or expecting either to speak it easily or to understand it comfortably. The notion that boys and girls are to study a foreign language as an end in itself or with a view to becoming grammarians or philologists must be given up. The purpose in studying a foreign language is to gain sufficient practical mastery of it for use in daily intercourse, and so to obtain some comprehension of the life, the institutions and the modes of thought of the people whose language it is. French is not only the universal language of diplomacy but it is the common link between educated men and women the world over. It is of the first importance that American schools and colleges should teach French, teach it practically and in the spirit and for

the purpose that have just been described. The teaching of Spanish, of Italian and of German will naturally be for similar purposes and on similar lines.

For nearly a generation past American education has laid the greatest emphasis upon the study of the English language and literature, and this is as it should be. In one important respect, however, damage has been and is being done, and again the cause is to be found in a wrong method of teaching. The idea is prevalent that the best way to improve the written English of students is to compel them to write constantly and on all sorts of topics. This is a fallacy. The inventor of the daily theme did an almost incalculable amount of damage when he started a movement that rapidly spread all over the United States. The one best way in which to teach students to write good English is to teach them to read good English. He who constantly reads the best English and also the best French, the best Latin and the best Greek, and who writes occasionally and when he has something to say, will have a far better written style than he who pours out a few hundred words five times a week on diverse topics as to most of which he has no knowledge and little interest. The waste of time thru excessive devotion to English composition is very great and is not likely to be patiently borne much longer. The daily writing is obnoxious to the students and the inspection and correction of their work is drudgery for the teacher uncompensated by any adequate result. That those who write daily themes and whose written work is carefully corrected, make technical improvements in their written style goes without saying, but the fact remains that the method is a wasteful and inefficient one and that the path to good writing leads thru good reading. If there is to be such a thing as good reading, proposals such as that the English of the Bible should be turned into what is called the vernacular must be given short shrift. To hear the English of the Bible spoken of as "a beautiful and unfamiliar dialect which was spoken three centuries ago," because it happens to be beyond the immediate comprehension of

some ignoramus who reads a writer or a book called Nick Carter and the newspapers, is sufficient to upset the equanimity of a saint. We shall probably next be told that it is found desirable to supply the plays of Shakspeare with descriptive and enticing headlines after the fashion of the last editions of the metropolitan evening papers. There would appear to be no limit to human folly.

There has been for some time past a considerable amount of time and energy devoted to the study of government and politics in secondary schools and colleges. Unfortunately, however, most of this time and energy have been given over to the study of the machinery and the details of government rather than to a comprehension of the principles upon which good government and republican institutions rest. The responsibilities of citizenship increase day by day and have been multiplied by the effects and results of the war. There is double need, therefore, of training the youth of today who are to be the men and women of tomorrow in the fundamental principles of good citizenship and in a knowledge of those rights, duties and opportunities, national and international, which constitute the elements of the world's organized life. How many members of Congress there may be, what their terms and what their compensation, are facts of slight importance compared with an understanding of the reasons for the existence of a Congress, of its powers and duties, and of the ways in which and the purposes for which its functions have been fulfilled for 140 years. As has already been suggested, a true theory of politics will supplement and unite a good understanding of both ethics and economics.

The swing of the pendulum away from interest in the ancient classics has plainly come to its end. There are many signs that a deeper insight and a wider sympathy are manifesting themselves, and that during the next generation the classical languages and literatures will be more earnestly pursued and better taught than they have been in the recent past. It is not practicable to use the classics directly in any plan of widespread popular elemen-

tary and secondary education, but it is entirely practicable for that education to be carried on with full appreciation of the importance of the classics and with full understanding of the lessons which they teach and of the standards which they set up. The classics remain the unexhausted and inexhaustible fountains of excellence in all that pertains to letters, to art and to the intellectual life. The secondary schools and the colleges must make adequate provision for their study and their proper teaching; those in whose keeping the classics are placed must fix their minds much more on matters of human interest, human conduct and human feeling, and much less on matters of technical linguistic accuracy and skill.

It is worth remembering that the educational ideals of modern France are drawn from the classical tradition and are shaped under classical influence, and that the French are probably the best educated people in the world. Only recently the French Minister of Public Instruction and of Fine Arts told in a public address an anecdote of a student in the University of Montpellier, who overheard one evening in the trenches the conversation of his men: "I," said one, "am fighting for my fields of grain;" "I," said another, "am fighting for my wife and children;" and "I," said the third, "am fighting for my mountains." Then the young officer said gravely, "I am fighting for La Fontaine and Molière; La Fontaine the immortal heir of Aesop and of Phaedrus; Molière the immortal heir of Plautus and of Terence, and still farther of Aristophanes and of Menander." This young lieutenant knew well both how to live and how to die, for the beauty of the world and of man's achievement in it had seized hold of his soul.

In an industrial age like that in which we are living and are likely to continue to live, it is little short of monstrous that there is so slight a direct relationship between formal education and industry. Fully thirty years ago a well-organized and clearly defined movement was undertaken in the United States to bring the fundamental and elementary industrial processes into use as general educational

instrumentalities. Largely as a result of the Russian exhibit at the Centennial Exposition of 1876 in Philadelphia and at the Paris Exposition of 1878, the attention of American teachers was drawn to a practical method of using the elementary principles of the mechanical arts as subjects of school instruction and training. Sound physiological, psychological and economic arguments were urged for this step and some headway was made towards accomplishing the end which the reformers of that day had in view. Despite some distinct successes here and there and despite the soundness of the principles on which the movement was based, it failed to establish itself generally for a variety of reasons which need not here be detailed. For one thing, the movement was somewhat in advance of the public opinion of the moment and to be in advance of public opinion is quite as fatal to any new departure as to be behind public opinion. There is every reason now why this subject should be taken up anew and why those general educational instrumentalities that have done such yeoman's work for generations should be supplemented by new instrumentalities designed particularly to train the hand, the eye, the power of coordinating the two, and the constructive capacity of youth in ways that will eventually add to the economic usefulness of the individual and to the economic advantage of the community. It is specially important, by linking handwork with capacity, artistry and understanding, to restore that joy in the job with its resulting satisfactions both individual and social which mass-work and highly specialized industry have combined as largely to destroy. It is not likely that the importance of education to creative industry and the importance of creative industry to education will longer be disregarded.

On the other hand, the elementary school must be brought back to its proper business, neglect of which has been general and much remarked for years past. The elementary school, being well organized and universal, has been seized upon by faddists and enthusiasts of every type as an instrumentality not for better education but for accomplish-

ing their own particular ends. The simple business of training young children in good habits of exercise and in good habits of conduct, of teaching them the elementary facts of the nature which surrounds them, and of giving them ability to read understandingly, to write legibly and to perform quickly and with accuracy the fundamental operations with numbers, has been rudely pushed into the background by all sorts of enterprises from lectures on the alleged evil effects of alcohol and tobacco to the sale of War Savings Stamps. It may be necessary one of these days to organize a society for the protection of the elementary school in order that that indispensable institution may have an opportunity to mind its own proper business.

Vigorous steps must be taken promptly to make the teaching profession more attractive to men of high competence and ambition. While administrative officers are still frequently more or less dependent upon political or other conditions which should not be permitted to influence educational organization and work, teachers as a body, whether in school or in college, are so secure in their tenure as to constitute a highly privileged class. The politician and the intriguer must be taught not to concern himself with the office of superintendent of schools or with the organization and direction of educational work. Mere security of tenure does not, however, attract the highest type of person to any branch of public service. What must be added to a tenure whose security is absolute so long as competence accompanies it, is opportunity for individual initiative and enterprise and an adequate wage. Not only must the wages of teachers be very greatly increased, but the prizes of the profession, those conspicuous, influential and well-paid posts that are freely open to talent, must be multiplied both in number and in importance. The ambitious and high-spirited man will be drawn to education as a career, and held in it, so soon as he finds that it offers him an opportunity for reputation and for usefulness that is commensurate with his ambition and his capacity.

By the mere force of inertia there will be a tendency for

schoolmasters to lapse back into old habits, old routine and old methods when the present emotional stimulus is withdrawn. In the name and in the hope of true progress and of learning the lessons of experience, this tendency must be avoided and combated. The new world into which we are so rapidly moving will be built upon the old world which it displaces, and it will gather into itself all of the lessons of that old world's experience while resolutely throwing away its dross. Unless all signs fail it will be a world of vigorous individual activity, of large opportunity for initiative and accomplishment, and of constantly increasing cooperation for high purposes between individuals, between groups and between nations. After all that may be said in sharp criticism of American school and college education in the past two decades, it remains true that the American people, and particularly the American soldiers, have shown themselves capable of the most striking accomplishments in the shortest time thru the possession of almost unequalled initiative, resourcefulness and zeal for service. What may not be expected of such a people, and, if the need ever come again, of such soldiers, if their theory and practise of education are all that they should be? One's imagination hesitates to attempt to measure the capacity of one hundred millions of thoroly well-educated, well-trained and well-disciplined American men and women. Yet nothing short of this should be the aim of American educational policy. That policy as it steadily advances to newer and higher levels of ambition and accomplishment must not fall a victim to the temptations of that egotism which regards the affairs of the passing moment as of such importance to the world's history and of such significance for the world's future as to justify contempt for all that has gone before. That policy will succeed if it remains steadfast in its republican faith and if it continues to prefer the solid foundations and noble ideals of the old republic to the endowed and prolix fatuities of the *New Republic*.

NICHOLAS MURRAY BUTLER

VII

REVIEWS

Memory and the learning process. By DARWIN OLIVER LYON. Baltimore, Warwick, and York, 1917. p. 179.

This book represents an attempt to combine a general discussion of memory with a report of the author's own experiments and suffers somewhat from the division of its aim. Thus the first two chapters deal with The Forms of Mental Activity Included under Memory and The Subdivisions of Memory in General, while the third and fourth discuss, in some disproportion to the whole theme, the relation of amount of material to learning time, the optimum distribution of time, and the relation of speed of learning to permanence of retention; these being the subjects of Dr. Lyon's own investigations. The final chapter returns to generalizations in treating of The Educational Value of Psychological Research. The organization of the material is thruout unfavorably affected by the fact that part of it has appeared elsewhere.

To the psychologist, the introductory chapters are not especially stimulating, but they will prove valuable no doubt to the general reader. The treatment of memory types seems antiquated. Turning to the chapters which present the author's original investigations, we find that Dr. Lyon, using himself as observer, experimented for fourteen and a half months on the learning of poetry, prose, digits, and nonsense syllables, employing both the method of one reading a day and that of continuous readings until the material was learned. The results show differences according as the material was logical or not. For poetry and prose the once-per-day method gives no saving of time as compared with the continuous method; for digits and nonsense syllables it does. With non-logical material, that is, material memorized by motor associations, "the total time

spent by the 'once-per-day' method may be roughly said to vary as the length of the passage; by the 'continuous' method, however, the time would seem to vary approximately as the square of the length of the passage." The once-per-day method proved on the whole superior to the continuous method, especially for motor learning. It is stated that material learned by the once-per-day method is retained longer, but the reviewer is unable to find the data on which this statement is based.

In the investigation of the relation of quickness of learning to retentiveness, twelve groups of individuals, including various types of students, teachers, reformatory, prison, and workhouse inmates, asylum attendants, business men and clerks, were used as observers. Prose, poetry, nonsense syllables, and digits were again the material. The results, retention being tested by the saving method, give warrant for the following conclusions: with prose and poetry those who learn quickly remember longest; with digits, the reverse is the case; nonsense syllables and words, the results are inconclusive. On the whole, Dr. Lyon favors the conclusion that in motor learning those who learn quickest forget most; in logical learning, those who learn quickest forget least.

The data on which these conclusions rest are recognized by the author to be not absolutely cogent or unambiguous. But evidence has long been accumulating to show that learning is a very different phenomenon according to the prominence or subordination in it of motor processes. The reader may recall that McDougall bases one of his arguments against mechanism in the interpretation of mental phenomena on the failure of logical learning to obey the laws of motor learning. The essential point in regard to this difference is really, however, one that Dr. Lyon, like McDougall and others, does not bring into relief; namely, that logical learning which is, so to speak, already accomplished when it begins. That is, it depends on systems of associative dispositions which have long been established and need only to be slightly rearranged and recombined.

MARGARET FLOY WASHBURN

The school as a social institution. By CHARLES L. ROBBINS. New York: Allyn & Bacon, 1918. 480 p. \$1.50.

A New basis for social progress. By WILLIAM CHARLES WHITE and LOUIS JAY HEALTH. Boston: Houghton Mifflin Company, 1917. 229 p. \$1.25.

Theories of social progress. By ARTHUR JAMES TODD. New York: The Macmillan Company, 1918. 579 p. \$2.25.

The School as a Social Institution, by Charles L. Robbins, is a rather comprehensive survey of the school's more obvious social aspects. The author is impressed with the social function of the school as revealed by the history of education (Chapter I). He discusses the social ideals that the school should inculcate (II), and the school's relation to other important social institutions (III). He recognizes the influence that the school may be made to exert in eliminating poverty, levelling class distinctions, generating social progress (IV), and determining the ideals and conduct of the members of society (VIII). He shows how the traditional education has predetermined the status of persons in society (VI), and points out how this selective function can be put on a more democratic basis (VII). The social significance of health work in the schools is given a chapter (V), while another (IX) is devoted to the community center idea. The last part of the book is given over to the social significance of school organization (X, XI), the curriculum (XII, XIII), and methods (XIV). The last chapter (XV) deals with the teacher. On the whole this book covers the field about as well as any now in existence, and is a very useful text for introducing relatively immature students to the subject. In his rather extended book lists Robbins cites abundant educational literature, but not half a dozen strictly sociological works. His text reveals a corresponding limitation.

A New Basis for Social Progress, by White and Health, outlines a scheme for the complete reorganization of our educational system. The writers would divide society into local units for purposes of educational administration. Each unit should then be surveyed or analyzed so as to determine just what the demand is for workers of each and every sort. The educational system of each unit, including

elementary schools, secondary schools of various sorts, and the university at the apex of the system, should be organized to turn out workers of each sort in numbers exactly equal to the ascertained demand. Teaching should be departmentalized from top to bottom. The subjects necessary for the preparation of each type of worker should be definitely prescribed, whereupon each candidate could begin at the bottom of the system in such departments as he needed and climb up the departmental ladders as fast as his individual capacities permitted, each one leaving the system after a long or short course, depending upon the work for which he is destined. This scheme is a sociological absurdity. The analogy of modern business organization, with its specialization and departmentalization, may be sound enough so far as concerns education for production only, but it is fundamentally wrong when applied to education for consumption; and for social progress that is the more important of the two. Sociologists realize that the more nearly universal we can make a liberal type of education, the safer will be the future of democracy. Education must not cater to, but correct, the industrial status of the workers. If some autocrat desired a formula for creating a caste system, nothing could be more effective than the scheme outlined in this book.

Theories of Social Progress, by Todd, is probably as significant a contribution to educational theory as has appeared in recent years. The author is professor of sociology at the University of Minnesota. Reviewing the book in the *American Journal of Sociology* (May, 1918), Albion W. Small welcomes it as a distinct contribution, and recommends the subject matter as a requirement for the doctor's degree in sociology. Unfortunately, the title does not reveal the fact that this book is really a profound treatise on the social function of education in democratic society; if it did more educators would read it.

This is the keynote: "Social advance depends upon the extent to which knowledge is diffused and the freedom with which it pervades all classes of society" (p. 471).

Part III treats of the various influences which, according to different theorists, have determined civilization. Some of the chapter titles are: Geographic Determinists, The Technicians or Inventionists, The Economic Interpretation of History, The Eugenists, The Militarists, Government, Public Opinion, Great Men, Heroes and Étile, Religion, The Idealists. Education is the last word of every chapter. For instance this, in summarizing the chapter on geographic determinists: "Man tames earth and air by taming himself. * * * * This is preeminently our educational process" (p. 175). And these, in the chapter on eugenics: "The wiser of the eugenists * * * appeal only to educated public opinion for the realization of their ideals" (p. 267); and: "In no mean sense, then, positive eugenics means the *socializing of opportunity*, which is the final significance and aim of education" (p. 272). But further samples space forbids.

For the present social crisis the chief value of this book is the unique emphasis it puts upon the distribution of our intellectual and moral resources. In this respect, besides being a scientific treatise, it is the call of a prophetic faith. Todd approves Marshall and Ward in asserting that "genius exists in nearly every one" (p. 269). The "social waste of unguided personal ability" he attributes to our grossly inadequate education (pp. 271, 522). Moreover "progress is only possible when along with individual power of initiating changes there exists a social aggregate capable of appreciating and conserving them." Social solidarity also depends upon universal enlightenment. These ideas recur with ever-increasing emphasis during the last two hundred pages, culminating in the outlines of such an educational system as we must shortly achieve if our hopes in democracy are not to fail.

Could educators generally acquire the point of view of this book its service would be immense.

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Among the books of philosophical interest which are the outgrowth of recent experience and happenings, the most notable perhaps is a volume entitled *Human nature and its remaking* by Professor W. E. Hocking, of Harvard University. The content of the book was first incorporated in lectures delivered during 1916 at Yale University on the Taylor Foundation. There are in these suggestive pages many searching questions asked and many interesting points of view opened up for the reader. It is not a book which is easy to summarize, but it is a book which will well repay careful reading. (New Haven. Yale University Press. 1918. 434 p. \$3.00.)

In a stout volume entitled *Modern and contemporary European history*, Professor Schapiro, of the New York City College, has given a readable and scholarly interpretation of the field which his book covers. A much more than usual amount of attention is given to literary and social influences and movements and their effects in shaping and interpreting political and military events. The bibliography at the end of the book is very complete and has been made with rare good judgment. (Boston: Houghton Mifflin Company. 1918. 804 p.)

A book which contains an immense amount of information, not always well ordered or wisely interpreted, is *Safe and unsafe democracy*, by Henry Ware Jones. (New York: The Thomas Y. Crowell Company. 1918. 500 p. \$2.00.)

Professor Charles C. Peters, of Ohio Wesleyan University, is the author of a useful book entitled *Human conduct* which has a number of novel and interesting features. It is intended for the use of students of secondary school and college age who are taking up problems in general philosophy and psychology as applied to practical action. (New York: The Macmillan Company. 1918. 430 p. \$1.30.)

Another book for students of a similar type, but more distinctly ethical and more literary in character is *The*

psychology of courage, by Professor Herbert G. Lord, of Columbia University. The analyses of motive and conduct made in this book are both subtle and illuminating. (Boston: John W. Luce Company. 1918. 164 p. \$1.25.)

The Italian savant, Sr. Eugenio Rignano, who is editor of *Scientia*, is the author of a series of philosophical and scientific essays which have been translated into English and published under the title *Essays in scientific synthesis*. What is striking in the book is not so much its content, as the author's own personal characteristics and scholarship, clear thinking and careful exposition. (Chicago: The Open Court Publishing Company. 1918. 252 p.)

In *The larger liberalism* Mr. Edward B. Benjamin has undertaken the very large order of preparing the outlines of a social philosophy for the United States of America. The author's use of the words "liberal" and "liberalism" illustrates a habit now becoming quite common of twisting words from their original and settled meaning, largely for purposes of aid in propaganda. Neither socialism nor any other form of collectivism can by any possibility be called liberal, because it is in conflict with the fundamental principles on which liberalism rests. What Mr. Benjamin is writing about is not the larger liberalism, but something which, for better or for worse, would displace liberalism. It is important that to this something the word liberalism should be denied. (Cambridge: Harvard University Press, 1918. 186 p.)

VIII

NOTES AND NEWS

Cleon and the war Professor Gilbert Murray recently delivered the Creighton Lecture at the London School of Economics, and took as his topic Cleon and Aristophanes: the Contemporary Criticism of the Peloponnesian War. Professor Murray's scholarship and deep insight into the underlying tendencies in history enabled him to point out many striking parallels between the greatest war that was known to the Greeks and the greatest war of all history.

He pointed out that Greek history had been constantly reinterpreted according to the political experience and preferences of its writers. Cleon, the most vivid figure of the Peloponnesian war, had been variously represented; he had been treated as "a bloodthirsty *sans-culotte*, who established a reign of terror; a vigorous and much-abused Radical; the figurehead of a great social and economic movement;" but Thucydides had told us what was essential to know, simply that Cleon was "the most violent of the citizens, and that at that time most persuasive to the multitude."

The Peloponnesian war was in many respects similar to the present war. It was to the Hellenic people a world war the greatest that there had ever been; it startled the world by its bitter cruelty; it was a struggle between sea power and land power, between democracy and military autocracy. The democratic sea power of Athens suffered from its lack of cohesion and its dependence on sea-borne resources; the military land empire of the Peloponnesians gained from its compact and central position.

Again, there was a division of parties like our own. Tho there were no pro-Spartans in Athens, there was roughly a peace negotiation party led by Nicias, and a knock-out-blow party led by Cleon. After ten years of war Nicias

succeeded in making a peace treaty, which the firebrands on both sides at once proceeded to violate; and after twenty-seven years the war left Athens wrecked and Sparta bleeding to death. Parallels must not be prest too close, but another similarity should be noticed: the more Greece was ruined the more was Athens haunted by shining dreams of the future reconstruction of human life—the speculations of philosophers, and even the comic poets; Plato's dream city.

The lecturer then turned to some of the obvious material results from so long and serious a war. Athens became overcrowded with refugees, living in casks and holes and gateways, as the Sausage-seller said; the overcrowding led to the great plague described by Thucydides but not mentioned by Aristophanes. Food was scarce; there was no oil or charcoal; "Why did you light that drunkard of a lamp?" says the master to his servant in the *Wasps*. The scarcity of food was dwelt upon again and again, as a joke with a grim background; Megara was absolutely starving; in Athens prices were high, but in the *Knights* Cleon, after thundering against the "hidden hand," and being interrupted by the news of a great catch of sprats, taught the hungry people their lesson only too well: "Peace? Yes, of course. When they know that we have cheap fish in! We don't want peace! Let the war rip!" Another effect of the war was the absence of men of military age from Athens; three plays of Aristophanes were based on what women could do if they held together; the *Lysistrata* showed a general strike of women; in the *Ecclesiazusae* they were in Parliament. There was dearth of servants, but not as with us; the slaves deserted in large numbers from the city of their owners.

As for the effect of the war on political opinion, the first simple fact to realize was that the war was long and evenly balanced. Neither side could understand why it did not succeed in winning completely. There arose a demand for energy at any price, and it became difficult to work for peace. The average Athenian citizen regarded the Spartan as "to be no more trusted than a hungry wolf with his mouth

open;" one for whom there existed "no altar and no honor and no oath." The Athenian counterpart to the clergy—that is, the prophets and oracle-mongers—were represented by comedy as being more ferocious in their passions than the ordinary man; but Dicaeopolis, in the *Acharnians*, deliberately undertakes to argue that the Spartans were not after all, to blame in everything. The policy of Cleon was to win completely, at any cost and by any means, a policy which "became more and more repulsive to decent men," and our witnesses are unanimous in saying that from the time of Pericles onward there was a rapid deterioration in the class of men who acquired ascendancy in Athens; besides a change of social class, there really was a moral and spiritual degradation from Pericles and Cimon to Huperbolus and his successors, with their flatterers and hangers-on, shirkers from military service, rich profiteers and informers, types of the spy mania of the time. It was a permanent count against Cleon that he repeatedly refused peace, because, as Aristophanes makes him say, "I mean to give the Athenian Demos universal empire over Hellas." "Bosh!" answers the Sausage-seller, "it is because the whole atmosphere of the war suits you! The general darkness and ignorance, the absence of financial control, the nervous terror of the populace, and even their very poverty and hunger, which makes them more and more dependent on you."

Education from
the outside

Education, being the human race in process of self-improvement, is necessarily critical and gets criticized. Any human process can be thus scanned and improved unless it is limited to a very narrow field—which no one has ever alleged of this subject. Is it worth noting that education deals with the most refractory material known to man—himself—and has so dealt, in recent times, under the very adverse circumstances of sophistication and prosperity? When people have too much and know too much, relative to their own capacities, it becomes rather hard to teach them anything. (There is a proverb to the effect that a pint pot soon spills.)

Anybody can make up his mind that the schools ought to turn out young people as he would like to have them, and can then show how most teachers fall down on that job. H. G. Wells's latest book (October, 1918) is a brilliant example of this sort of thing. It is useless to remind such debaters that FRANKLIN or LINCOLN, if alive today, would be astonished and delighted to see the great web of mental opportunity which modern education, in all its aspects from university to billboard, spreads abroad over our human world. We hold no brief for schools as they are, but, when it comes to making tests, it is safe to say that the percentage of teachers who should be doing that work is probably quite as high as the percentage of pupils who should be engaged in learning. This war has put fire and stiffening purpose into many a young fellow's quest of knowledge, and so has proved that education is not solely an affair of teachers. Finally, it is worth remembering that when schools do the most "forming" and "molding" and claim the most authority, they do the most harm. Education is freedom or it is nothing.—*Collier's Weekly*, December 7, 1918.

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